

The Classical Review

DECEMBER 1902.

THE most notable recent event in our classical world is the rejection by resident Oxford of a proposal that would make Greek an optional subject in her scheme of examinations. That in the University which has long been recognised as the home of the accepted, a proposition to lower this ancient language from its position of long-established supremacy would have been carried, had a dozen votes in a total of not far off four hundred changed sides, is a highly significant circumstance; and it cannot be doubted that there or elsewhere the opponents of Greek will presently renew the struggle. At Oxford this movement hardly possesses a history which can be expressed in dates and figures. It is otherwise at the sister University. There, more than thirty years ago, the question was definitely raised. The first proposal to make Greek optional was declined by the Senate on April 27, 1871, by 51 votes to 48; and, two years later, in February, 1873, a somewhat similar one was thrown out by 90 votes to 81. Nothing more was attempted for over five years, when, in response to an influentially signed memorial, the subject was again considered by a syndicate whose proposals were rejected in November, 1880, by a majority of 40, 185 non-placets to 145 placets. The last attempt in 1891, to reopen the question was nipped in the bud, the Senate refusing to appoint a syndicate by the crushing

majority of 525 to 185. These figures show that for some twenty years the cause of compulsory Greek at Cambridge had made substantial progress. But they prove nothing for the present. And the advocates of Greek at both Universities will be wise to regard the result of the recent division in the light of a reprieve. The supporters of the study of Greek in England have for the moment 'saved' it: it is now not less their duty to see that in future it shall be more worthy to be saved.

For the following communication we are indebted to Mr. T. R. Glover, late Professor of Latin in Queen's University, Canada:—

'For some years past the trend of education in Ontario has been against the Classics. Greek has for long been an optional subject in the Universities, while in the government examinations, though nominally optional, it is in reality almost penalized, by being excluded from the subjects required for the 'Teacher's Certificate.' The result is to be seen in the declining numbers of pupils learning Greek in the Secondary Schools, and it has been prophesied by one, who knows the education system well, that in twenty-five years there will probably not be half a dozen schools in all Ontario, in which Greek will be taught. It is true that with such prophets the wish is father to the thought, but that the prophecy can be made at all is very significant.'

METAPHOR, WITH A NOTE ON TRANSFERENCE OF EPITHETS.

TRANSFERENCE of epithets was in its origin a metrical device for dealing conveniently with proper names, especially geographical. At first it was merely an ingenious expedient, but its elegance was pleasing to artistic sense, and so, as happens, it came to be sought and studied for its own sake. The Alexandrians of course seized upon it eagerly; any technical device of diction, though previously admitted only as a licence, it was characteristic of that school to cultivate as though it were a merit. But it was really useful in altering the termination of a name that was otherwise intractable; it was also a neat plan for accumulating details in description; and it acquired, I think, in some cases an artistic value which has not been understood.

To begin with, we will take the case of proper names: Hom. E 741, λ 634 Γοργείην κεφαλὴν δεινοῖο πελώρου. B 54 Νεστορέη παρὰ νηὶ Πυλογενέος βασιλῆος. Lycophr. 58 τοῖς Τευταρείοις βουκόλου περῶμασι. 1150 Ὀδοιόκειος Ἰλέως δόμος. Nonn. D. 25. 385 Ὀλύμπια θαύματα τέχνης. Verg. A. 12. 739 arma dei ad Volscentia. Pind. fr. 112 Λάκαινα μὲν παρθένων ἀγέλα.¹ Hor. C. iii. 29. 1 Tyrhena regum progenies. Propert. iii. 9. 1 eques Etrusco de sanguine regum. Apoll. Rhod. 4. 1780 Ὀποιντία τ' ἄστεα Λοκρῶν. Nonn. D. 3. 186 Ἡμαθίων Θρηῖσαν ἔχων Κάμον Ἄρεος ἔδρην. 43. 311 Κάμον Θρηῖσαν ὑπὸ σπῆλνγγα Καβείρων. Apoll. Rhod. 1. 1023 ἀνδρῶν Μακρίων Πελασγικὸν ἄρεα. Lucret. 5. 726 *Babylonica Chaldaicum doctrina*. 742, 6. 730 *etesia flabra Aquilonum*. 2. 501 *Thessalico concharum tacta colore*. Ov. Ibis 384 *Thoanteas Taurica sacra deae*. Catull. 64. 75 *iniusti regis Gortynia tecta*. Hor. C. ii. 12. 22 *pinguis Phrygiae Mygdonias opes*. Lucret. 1. 474 *Alexandri Phrygio sub pectore*. 5. 24 *Nemeaeus magnus hiatus ille leonis*. Valgius *Pyllo profluxerit ore Nestoris*.

The use of the adjective in such phrases as Ἀγαμεμνονίη ἄλοχος in Homer, ὦ Κρόνιε παῖ Πέας in Pindar, Ἀριστομένειον ὦ τέκος in Bacchylides, arose from the same reason.

σὺν ᾧ σὺ Τροίαν ἀπολὺν Ἰλίον πόλιν in *Eum.* 460 seems defensible upon this ground, if we take Τροίαν or Τρώϊαν as an adjective (see Leaf on Hom. A 129); or if we read Τρώϊων

¹ ἀγέλα MS., which I correct: it is quoted by Ath. 631 c expressly as *hyporchematic* together with a fragment of Bacchylides οὐχ ἔδρας ἔργον οὐδ' ἀμβολῶς.

as in Aesch. fr. 99. 19² τρωαν αστυ is a mistake for Τρώϊων.

The MS. reading in *Eum.* 292 ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς is generally taken as an example of this transference of epithet, and so it may be; it would be equally good, however, if χώρας meant 'the Earth,' a partitive genitive substituted for γῆς or χθονός, as in Herodas 3. 75 οὐδ' ἔκου χώρας is for οὐδ' ὅπου γῆς. There is the same uncertainty in other phrases of this type: Simonid. A.P. vii. 496 *Κικωνικὸν οἶδμα θαλάσσης*. Dionys. Perieg. 37 Ἠφον καλέουσι καὶ Ἰνδικὸν οἶδμα θαλάσσης. Eur. H.F. 410 *Εὐξείνιον οἶδμα λίμνας*. A.P. κατ' Αἰγαίην πόντον πλάκα. Cratin. Τροφ., in burlesque, καὶ Λεβάρειαν, Βοιωτίαν οἶθαρ ἀρούρης. Nonn. D. 30. 209 ἀλλὰ καὶ αὐτὴν Ἠλυδα ναυεταῖονταν, Ὀλύμπιον οἶδας ἀρούρης. 10. 139 ὑπὸ κλίμα Λυδὸν ἀρούρης. 14. 270 περὶ Φρύγα κόλπον ἀρούρης. What is the true nature of the formula? Is the genitive possessive, as in Ar. Av. 250 ἐπὶ πόντιον οἶδμα θαλάσσης, Eur. Hel. 400 ἐπ' οἶδμα πόντιον γλαυκῆς ἁλός, Nonn. 43. 225 Ἰσθμιον οἶδμα λιπὼν Παλληνίδος ἁλμῆς, 44. 1 Ἰαλυρίης Δανυλάντιον ἔθνος ἀρούρης, 48. 241 παρὰ σφύρα Δίνδυμα πέτρης? Or is it partitive, as Quint. 2. 651 would seem to be, κατ' Ἠλυσίον πέδον αἰῆς? I conceive that in the uncertain cases the writer himself would have been wise to say that you might take your choice.

When epithets transferred are found in Comedy, they are always in burlesque or Lyric style, or of Tragic, which derived its ornate character from Lyric: e.g. Ar. Vesp. 838 τροφαλίδα τυροῦ Κυκελίην, Pax 155 χρυσόχαλινον πάταγον ψαλίων, Av. 1198 δῆνης πτερωτὸς φλόγγος, Anaxandrides Πρωτ. 1. 37 τερενόχρωτες μαζῶν ὄψεις, Antiphanes Φιλοθ. 1. 21 πυρωτοῖς ἀνθρώκων ῥαπίσμασιν, Ξανθαῖον αὔραις... The sort of expression these allude to are A.P. vii. 219 οὐκέτι χρυσοχάλε

² In v. 11 of that fragment παῖδων ἐμῶν I take to be a gloss on *φτενυμάτων* above.—While Nauck is in the reader's hands I would suggest the following corrections: Aesch. fr. 124 *βρῆτον Ἰσχυραῖον χρόνῳ* as *ἐξηθον χρόνῳ* for the meaningless *Ἰσχυραῖον*. Soph. fr. 219 τὰ δ' ὅσα κλέμεν οἱ κλεῦμεν: οἱ κλύμενα would do. 224 *ἐχομαι δ' ἐκ τε λύρας ἐκ τε νόμων*, restoring sense and metre; *ἐχομαι=κατέχομαι*, the preposition omitted *more Sophocleo*: so in 365 οἷον ποῦ ἔξει (for ἔξει) τῶν ἄκρων=ἐφίξει, as perhaps in O.C. 1566 *πημάτων ἰκνούμενον* (i.e. *ικανῶς ἔχοντα*), unless *ἰκνούμενον* means *ἰκνούμενος ἐχόντων*. Eur. fr. 815 κτίσαι for κτείνειν as in Cho. 440. Aesch. fr. 134 στάξ (=στάγδην), κρηρόντων φαρμάκων πολὺς πόνος. 182 *δελε καὶ στρατάρχας καὶ ἑκατοτάρχας*.

νον ὁρᾷ δρόμον Ἡελίοιο, v. 270 κωμάζω χρύσειον ἐς αἰθέριον χόρον ἄστρον λείσσω. Scymnus 260 σιδήρεός τε βαιστήρων κτύπος. Verg. A. 8. 526 *Tyrrhenuisque tubae clangor*. Eur. *Phoen.* 1350 λευκοπήχεις κτύπους χερσῶν. H.F. 882 ἑκατογχεφάλους³ ὀφίων ἀχίμασι. Soph. *Phil.* 693 στόνον αἰματηρόν. Aesch. *Theb.* 335 βλαχαὶ δ' αἱματόεσσαι τῶν ἐπιμαστιδίων ἀρτιτρεφεῖς βρέμονται. Eur. *Cycl.* 58 ποθοῦσί σ' ἀμερόκοιτοι βλαχαὶ σμικρῶν τεκέων.

Such examples have usually been held sufficient warrant for the existence of each other; but the old rudimentary sort of comment, which was content merely to collect apparent similarities and to say 'compare' without explaining, does indeed provide material for criticism but will not always enlighten or convince. Thus it has been possible for Dr. Verrall to pronounce βλαχαὶ in *Theb.* 335 "an error by which every word becomes meaningless, converting the sentence into this, 'and the bloody bleedings of those babes, being new-suckled, roar.'" Now if you look at the examples quoted, you will see how commonly they describe impressions made upon the senses; and I think it will appear that in such cases the inaccurate attachment of the epithets has that further value that I spoke of, producing an effect intentionally confused, *impressionistic*. Infants at their mothers' breast, besmeared with blood, and passionately crying in their bleating voice; if you wish to convey the impressions vaguely flashed upon the eye and ear, you dab the various colours in among the substantives. Suppose, again, the effect you would describe is that of cattle moving slowly over ground and lowing as they go; you may describe it in the Epic manner like Theocritus 25. 96 πᾶν δ' ἄρ' ἐνεπλήσθη πεδῖον πᾶσαι δὲ κέλευθοι ληΐδος ἐρχομένης, στείνοντο (σείοντο C. Hartung) δὲ πίονες ἀγροὶ μνηθμῶ: or you may do it with the brief pictorial touch of Aeschylus in the *Νιόβη* (*fr.* 158) which Strabo quotes p. 580:

σπείρω δ' ἄρουραν δώδεχ' ἡμερῶν ὁδόν,
Βερέκυντα χώρον, ἐνθ' Ἀδραστείης ἔδος,
Ἴδης τε μνηθμοῖσι καὶ βρονχήμασιν
ἔρπονσι μήλων πᾶν ὄρεχθεύει πέδον.⁴

Instead of saying μνηθμοῖσιν ἐρπόντων μήλων he says μνηθμοῖσιν ἔρπονσι μήλων:

³ Restored for ἑκατὸν κεφαλαῖς the usual corruption of a compound epithet. The schol. on Hom. Π 170 says Πίνδαρος (*fr.* 259) πεντηκονταερέτους φησὶ τὰς ναῦς τῶν Ἀχαιῶν εἶναι: a copyist being unfamiliar with the word, writes πεντήκοντα ἐρεγμοῖς, 'fifty beans.'

⁴ The MS. reading is πᾶν δ' ὄρεχθείς according to Coraes, ἐρέχθει or ἐρέχθεον according to Nauck.

but from not perceiving this, the editors have made sad havoc of the passage, abolishing ἔρπονσι, changing Ἴδης to Ἴδη, and creating us an Erethean plain in Phrygia. It would be possible to read ὄρεχθεῖον, understanding ἐστὶ as with ἐνθ' Ἀ. ἔδος, but the indicative seems better; and the form ὄρεχθ- I think more probable than ἐρεχθ-: it is Homer's βόες ὄρεχθεον Ψ 30, and so Aristias⁵ has μυκαῖσι δ' ὄρεχθει τὸ (or ὄρεχθείτο: ὄρεχθει τὸ MS.) λάινον πέδον. The form in -εῖω is a legitimate variety; many such were used in verse: Xenophanes, for instance, has πενταθλείν and πενταθλείων in the same passage. The natural correction of Soph. *El.* 1070 is ὅτι σφιν ἤδη τὰ μὲν ἐκ δόμων νοσεύει (Dindorf for νοσεῖ), and is also the most rhythmical. See Lobeck *Rhem.* p. 202.

There are two other passages in Aeschylus which I think this trick of language will explain. The first is *Persae* 277, where the Chorus say to the messenger

ὁτοτοτοὶ φίλων
ἀλίδονα μέλεια πολυβαφῇ
καθανόντα λέγεις φέρεσθαι
πλαγκτοῖς ἐν διπλάκεσσι.

The sober sense is ἀλίδονα μέλεια καθανόντα λέγεις φέρεσθαι πλαγκτὰ ἐν πολυβαφῇσι διπλάκεσσι; but this is one of those pictorial descriptions; their imagination shows them dead and mangled limbs tossed on the waves adrift in many-coloured garments; and the scattered way in which they jot the details in conveys the impression more effectively than if it were more accurately phrased. The Greek presents no difficulty now: 'in' a dress of any kind is regularly expressed by ἐν, and there is no objection to πλαγκτοῖς as a feminine.⁶ The dyed doublets—coats of many colours—are characteristic of the Orient.⁷

⁵ Quoted by Ath. 60 b under the heading ΜΥΚΑΙ 'mushrooms,' and still quoted by the Dictionaries under μύκη, as though a plain could roar with mushrooms; those good little children of the earth are usually seen and not heard. It has long been evident that Athenaeus was mistaken, and that μύκαισι should be μυκαῖσι *micatibus*. Another unrecognised dative has made trouble in *Pers.* 587 τὸ πᾶν δὲ κλύουσιν ἄλγος, like ἄπιστα κλύουσι in Paphos' epigram: and πλάθουσι may well be a dative in *Cho.* 587, e.g. ἀνταίων βρέουσι πλάθουσι: καὶ πεδαίχμοι . . . κἀνεμένοντ' ἂν αἰγίδων φράσαι κόνον.

⁶ πλαγκτὸς οὐσα (si vera lectio) *Ag.* 598, στυγερῶς *P.V.* 617, ἰαλτὸς *Cho.* 22, as κλυτὸς in Homer, δυνατὸς in Pind. *N.* ii. 14 where I see no reason to suppose with Prof. Bury a suggestion of masculinity.

⁷ It is enough here to refer to Pliny viii. 195, vii. 196, *Hdt.* vi. 112.

The other passage is the comparison of kings to eagles in the *Agamemnon*, v. 48 :

μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη
τρόπον αἰγυπῶν οἱ τ' ἐκαταίους
ἄλγεσι παίδων ὑπατηλεχέων
στροφοδιδούνται

Criticism here has wavered between the MS. *ἐκαταίους* and *ἐκτάλοις* the conjecture of Blomfield. *ἐκτάλοις* ἄλγεσι 'exceeding anguish' would of course be perfectly natural in language; it has been advocated by Prof. Housman, it is adopted by Dr. Wecklein in his school edition, Mr. Sidgwick thinks it very probable, and till recently I had inclined to it myself. But *ἐκαταίους* is better rhythmically, and I believe there are many who will be glad to find a justification for their vague feeling that it is 'more poetical'.

I must postulate here what I am presently about to prove and illustrate, that it was the peculiar habit of Aeschylus to sustain his figures. Other poets are content with transitory metaphors, and that is one way of writing; no one but Aeschylus has his habitual practice—no one, perhaps, but Pindar had his power—of pursuing a similitude, of carrying a figure through. This passage, *Agam.* 47 *seqq.*, is a very fine example. Eagles always represented Kings, but the Kings here—for the two are closely coupled, and one's quarrel is the other's⁸—whose high bed has been robbed are compared to eagles whose high bed has been robbed, ἄλγεσι παίδων ὑπατηλεχέων, δ' ἐμνιοτήρη πόνον δλέσαντες. As the Kings launch forth in ships, so fly the eagles περιέγων ἐρετροῖσιν ἐρεσσόμενοι—this need not be pressed, but still it happily maintains the parallel. And then the likeness is pursued; the eagles in their lofty haunts are conceived as denizens (*μέτοικοι*) in the region of the loftiest-dwelling Gods,—Apollo, Pan, or Zeus; and as *μέτοικοι* when wronged appealed at Athens to their *προστάται* or 'patrons', so the eagles will appeal to these; One above will surely hear their cry and will defend their right. 'And thus' continues Aeschylus, 'the Atridae are sent by a greater lord, Zeus *ξένιος*, against Alexander'.

It is in the manner of Aeschylus, then, to choose an epithet which will bear out his comparison; and how such touches could be distributed among the substantives we have seen already. Now eagles and vultures were notoriously remote and solitary; so of course, from the nature of their high degree,

⁸ This is the purpose of *vv.* 42—4.

were Kings,—all Kings, though the more ἀπρόσιτοι they were, the more marked was the resemblance: Horapoll. *Hieroglyph.* ii. 56 βασιλέα ἰδιάζοντα καὶ μὴ ἐλεούντα ἐν τοῖς πταίσμασι βουλόμενοι σημήναι, ἀετὸν ζωγραφούσιν οὗτος γὰρ ἐν τοῖς ἐρήμοις τόποις ἔχει τὴν νεοσσὶν καὶ ὑψηλότερος πάντων τῶν πετεινῶν ἵπταται.

I wish I could go further without laying down more laws: but it is just these laws and principles that must be laid down if we are to understand Greek poetry, and I look in vain to find them recognised. The first principle of ornate diction is that it is a heightened style of speech: and this heightening is usually obtained, whether for serious writing or burlesque, for poetry or slang, by substituting synonyms for common words. Thus the common phrase for 'sick' is νόσον ἔχων: heighten this, and you get δύο νόσω κεκτημένος in *Ion* 603; still further and you have τῷ πεπαμένῳ νόσον in *Ag.* 826, in ordinary language τῷ ἔχοντι. This principle is the clue to understanding much that is not generally understood.

If the substituted synonym should carry a special association of its own, you have a metaphor. Πηδᾶ ἡ καρδία is the usual expression for 'a throbbing heart'; use heightened synonyms, and you might say ἄλλεται, χορεύει, or ὀρχεῖται (*Cho.* 166, *Plat. Ion* 536B, *Ath.* 687 f-688 c); then you have a metaphor from dancing, which might be pursued; this is what it engenders in the mind of Aeschylus: *Cho.* 1022 πρὸς δὲ καρδία φόβος αἶδεν ἔτοιμος, ἡ δ' ὑπορχεῖσθαι κρότω. Reduced to its lowest terms that is merely καρδία πηδᾶ φόβῳ.

Metaphor is frequently developed from the equivocal meaning of a word. πούς for example meant both 'foot' and 'sheet' of a sail; hence *Eur. Hec.* 940 could say νόστιμον ναῦς ἐκίνησεν πῶδα.—παρπῶδα, (τὸ) παρ πωδός or παρ ποδὶ meant 'immediate', but the meaning 'sheet' enables Pindar to evolve a metaphor, *N.* vi. 55 τὸ δὲ παρ ποδὶ ναὸς ἐλισσόμενον αἰεὶ κυμάτων λέγεται παντὶ μάλιστα δονεῖν θυμόν.—In *P.* iii. 82 τὰ μὲν ὦν οὐ δύνανται νήπιοι κόσμῳ φέρειν, ἀλλ' ἀγαθοί, τὰ καλὰ τρέφαντες ἔξω the meaning 'bear in seemly fashion' shifts to 'wear becomingly', which leads to the figure from a garment.—In *O.* x. 7 ἕαθεν γὰρ ἐπελθὼν ὁ μέλλον χρόνος ἔμδον καταίσχυνε βαθὺν χρόος· ὁμως δὲ λῦσαι δυνατὸς ὀξείον ἐπιμομφάν τόκος· ὁράτω νῦν ψάφον ἐλισσομένην ὅπᾳ κῆμα κατακλύσσει ρέον it is the word ψάφον which undergoes this sort of enharmonic change—a sea-change here—from 'reckoning' to 'pebble', and

then the metaphor proceeds⁹.—In *Agam.* 1179 the figure changes by another sense of *λαμπρός*.—The ordinary phrase was αἰ γὰρ εὖ πίπτονσιν οἱ Διὸς κύβοι *Soph. fr.* 809; but through another application of the 'fall' we find in *Aesch. Supp.* 95 πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ κορυφῇ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον. *πνεῦμα* means either the breath of the wind or the spirit of a man¹⁰; hence poetry can describe emotions of the spirit in terms belonging to a wind: *Agam.* 229 φρενὸς πνέων δυσσεβῇ τροπαίαν 'with a spirit veered to sin'. *Theb.* 692 ἐπεὶ δαίμον λήματος αὖ τροπαίᾳ χρονίᾳ μεταλλακτὸς ἴσως ἂν ἔλθοι θεμερωτέρῳ¹¹ πνεύματι νῦν δ' ἔτι ζεῖ. *Ag.* 966 τίττε μοι τὸδ' ἐμπέδως δέμμα προστατήριον¹² καρδίας τερασκόπου ποτᾶται; ποτᾶται is a word used of wind, whose wings are as it were felt fluttering; as in *Cho.* 388

τί γὰρ κεύθω
φρέν' ὃ σεῖον¹³ ἔμπα
ποτᾶται; παρόρθεν δὲ πρόφρα
δρμὺς ἄηται καρδίας
θυμός, ἔγκοτον στύγιος.

⁹ I suspect another instance in *P. ii.* 90 στάθμας δὲ σίνος (δέ τινος MSS.) ἐλκόμενοι περισσᾶς ἐνέπαξαν ἔλκος ὀδυνᾶν ἐξ πρόσθε καρδίᾳ πρὶν ὅσα φροντὶδι μῆνιονται τυχεῖν, the metaphor arising out of the usual sense of σίνος 'physical injury.' But I must argue this another time.

¹⁰ This is the meaning of πνεῖν *Ἀρη.* μένος, and the like.

¹¹ So *Badham*: *Kaibel Ep.* 824 'Ἀττει...τῇ πᾶσιν καιροῖς θεμερώτερα πάντα φέοντι. It is suitable to wind, since *Hesych.* explains *θεμερῇ* by *εὐσταθής*.

¹² 'Set stubbornly before my consciousness,' as παρόρθεν πρόφρα in *Cho.* 390. It alludes to the phrases technically used of wind; στάσις, properly its setting in a certain quarter, ἰσταμένος, εὐσταθής, ἀντιστατεῖν: so οὐριστάταν νόμον in *Cho.* 817 is an allusion to the οὐρος ὕμνων.—*Apoll.* *Rhod.* 4. 820 has ὡκείας ἀνέμων αἶκες ἐρύθειν νόσφιν εὐσταθείος Ζεφύρου, but I do not think αἶκες or αἶκα has anything to do with *Theocr.* 30. 32 ἔμε μάν, φύλλον ἐπάμερον σμίκρας δεινέμον αἶρας ὃ μέλλον αἶκα φορεῖ: I should complete *Bergk's* conjectures by reading δνέμον αἶσα κάκα as δαίμονος αἶσα κακή *Hom.* λ 61, *Quint.* 6. 416. In *Theocr.* 21. 65 I should read εἰ γὰρ μὴ κνώσσω τὰ πελάγια ταῦτα ματευσεῖς, for τοῦτο χωρία, and in the *Corymb.* vv. 13—17 φ . . . χαρείς

for δ . . . χαίροις.

¹³ The MS. φρενὸσθειον I take to be a misreading of ΦΡΕΝΟΘΕΙΟΝ (ΕΙΟΝ read as ΘΙΟΝ), which is unquestionably in accordance with the *Aeschylean* use of figure. σεῖον is a synonym of *ταράσσειν*, 'shock' or 'agitate,' *quassare*; and, like *δονεῖν*, may be said of wind or spirit equally: *Eur. H. F.* 895 θέελλα σεῖει δῶμα. *Ar. Ach.* 12 πᾶς τοῖ' ἰσσεῖέ μεν δοκεῖς τὴν καρδίαν, *Liban.* IV. 590. 4 τὸ γὰρ τῆς συμφορᾶς ἀπροσδόκητον ὅλον μου τὸν νοῦν διέσειεν. 174. 28 τὸ ἄηθες σεῖει τὰς γνώμας (v.l. *ταράσσει*). *Hdt.* vi. 109 ἐλπομαί τινα στάσιν μεγάλην διασειεῖν ἐμπροσθέν (like a sudden squall) τὰ τῶν Ἀθηναίων φρονήματα. *Plat. Tim.* 43 D, *Pol.* xviii. 28. 2, *Bekk. An.* 242. 9.

'—for how conceal the πνεῦμα that still keeps disquieting my breast?' σεῖον here is a synonym of *ταράσσειν*. Another synonym applied to a vexed or troubled heart is *κυκώμενον*¹⁴, which was used most commonly of eddying or tossing waves; hence when *Aeschylus* would express what *Hecuba* means in *Eur. Hec.* 80, ἔσται τι νέον ἥξει τι μέλος γοερὸν γοεραῖς οὔποτ' ἐμὰ φρήν ὧδ' ἀλίστος (or ἀλίστρον) φρίσσει, *ταρβεί*, 'this violent agitation of my heart cannot be for nothing; it is surely a true presentiment' (*Pers.* 10, *Trag. fr. adesp.* 176), he can make his *Chorus* say

σπλάγχνα δ' οὔτοι ματᾶζει,
πρὸς ἐνδίκους φρεσὶν τελεσφόρους
δύναις κυκώμενοι¹⁵ κέαρ.

'Nor idly do these vitals rage:—

My heart, against her barriers hurled,
Is dashed upon the truth, and whirled
On eddying tides of sure presage'.¹⁶

All this is developed from the single word *κυκώμενον*.

Observe the way in which the adjectives *ἐνδίκους* and *τελεσφόρους* are used. It is common enough in Greek, as *κρητῆρα στήσασθαι ἐλεύθερον* 'the bowl of freedom' in *Hom. Z* 528, ἀλώσιμος βάξις *Ag.* 10, στόνον ἀντίπτον βαρυβρῶθ' αἵματηρόν in *Soph. Philoct.* 693, αἰδᾶ τρυσάνωρ *ib.* 208; and so I should explain the last line of *Bianor's* epigram in *A.P.* vii. 49 which has usually been treated as corrupt:

'Α Μακέτις σε κέκευθε τάφου κόνις' ἀλλὰ πυρῶ-
θεῖς

Ζανὶ κεραυνεῖ γαῖαν ἀπημφιάσας
τρὶς γὰρ ἐπαστράψας, Εὐριπίδῃ, ἐκ Διὸς αἰθρῇ
ἤγγισε τὰν θνατᾶν σήματος ἱστορίαν.

'the lightning struck your tomb and purged away its record of mortality', destroyed,

¹⁴ *Archil.* fr. 66 θυμέ . . . κήδεσιν κυκώμενε, *Frag. fr.* (*Clem. Al.* p. 486) κυκῶσιν ἀνθρώπων κέαρ.

¹⁵ The MS., by a common error, has *κυκλούμενον*, which is absurd. *κυκλοῦν*, *κυκλούσθαι* never mean 'to eddy'; they always mean to circle round, and can only be applied to water which encircles, as the *Wear* encircles *Durham*, as the *Adige* surrounds *Verona*, the *Tmolus* *Sardes*, or the *Ocean-stream* the *Earth*. *Troy* was not encircled by the *Xanthus* or *Scamander*, therefore *ἵαχε καὶ Ξάνθου ποταμοῦ κυκλούμενον ὕδωρ* in *Tryphiod.* 325 is nonsense. When I restored *κυκώμενον* (the regular description of this river, *Hom.* φ 235, 240, 324, and a synonym of its other epithet *δινηρ*), I knew no reading but *κυκλούμενον*, which *Mr. Weinberger* (1896) has not known how to correct; but the variants he now records are typical: *κυκλούμενον j*, *κυκλόμενον χ*, *κυκώμενον F*, *κυκώμενον e*.

¹⁶ Not 'aswirl with effectual throbs' as the latest version gives it (*G. C. Warr*). What notion of *Aeschylus* can a novice gather from such stuff!

that is, the inscription which described Euripides as mortal. See in the Dictionaries ἀγίζω, ἀγνίζω, ἀφαγ-, καθαγ-: ἀφαιῶσαι in Hesych. (Menand. fr. 1128) should be ἀφαγιάσαι, itself an error for ἀφαγνίσαι: compare Soph. fr. 112.—Dr. Postgate (1880) had remarked the same use of the adjective in Latin on Propert. v. 6. 62: "libera signa, not 'the enfranchised standards', but rather 'the standards of freedom', i.e. those maintaining freedom's cause. For the adj. cf. Pind. Pyth. 8. 98 ἐλευθέρῳ στόλῳ πόλιν πάνδε κόμιζε 'in a course of freedom' (Fennell), *ib.* 1. 86 ἀφενδεῖ δὲ πρὸς ἄκρον χάλκευ γλώσσαν 'on an anvil of truth', with which compare v. 1. 107 *verusque per astra trames*, 'the path of truth'; cf. Catull. 68. 14 (Ellis)." That is generally the best way to render the effect in English, by a substantive; thus we might render the whole phrase in *P.* i. 86 νόμα δικάω πηδάλῳ στρατὸν, ἀφενδεῖ δὲ πρὸς ἄκρον χάλκευ γλώσσαν 'Let justice be the rudder of thy governance, and let thy tongue be forged in truthfulness'. The tongue is a sharp instrument¹⁷, as in *O.* vi. 82 δόξαν ἔχω τιν' ἐπὶ γλώσσῃ ἀκόντας λιγυράς, 'I feel upon my tongue a whetting (θηγάνη 'incentive') as it were to melody', so that there is nothing harsh in what follows, ἀ μ' ἐθέλοντα προσέρπει καλλιρόοισι πνοαῖς. *Agam.* 229 φρενὸς πνέων δυσσεβῇ τροπαίαν 'with a spirit veered to sin'. *Supp.* 27 δέξαιθ' ἱκέτην τὸν θηλυγενῆ στόλον αἰδοῖω πνεύματι χώρας 'let the wind that receives us be a spirit of kindness from the land'. At the end of the following passage there is a genitive αἵτης with the same effect; *Io* in *P.V.* 907–12

κράδια δὲ φόβῳ φρένα λακτίζει,
τροχοδιεῖται δ' ὄρμαθ' ἐλίγδην,
ἔξω δὲ δρόμον φέρομαι λύσσης
πνεύματι μάργῃ, γλώσσης ἀκρατῆς
θολεροὶ δὲ λόγοι παῖονσ' εἰκῇ
στεινῆς πρὸς κύμασιν αἵτης.

ἔξω δρόμον φέρεσθαι is usually said (as in *Cho.* 1020) of a charioteer whose horses run away with him; but the phrase permitted Aeschylus to make his metaphor a ship carried out of her course by violent wind—the spirit or emotion here of *Io*¹⁸.

¹⁷ Ach. Tat. viii. 9 τὴν γλώσσαν εἰς ἀσέλγειαν ἀκονῶ.

¹⁸ Even she is not distraught enough to say her heart is circling round her diaphragm! A strait-waistcoat would have been the only remedy for that. But anatomy and physiology are not the strong points of the editors; in *Ag.* 76 the marrow, regent in its frame of bone and dominating vital functions (Tim. Loc. 100, Plat. *Tim.* 73), they represent as shooting up (ἀναρῶσαν) like a beanstalk!

In Aeschylus a figurative conception will run through a whole play; from the beginning to the end of the *Seven against Thebes* there is the storm-tossed ship of State; the Trojan quarrel is a case-at-law, *Agam.* 41, 58, 458, 530, 537–42; in the *Choeph.* the enterprise of Orestes is an ἀγών¹⁹: the murderous usurpers in the House of Agamemnon are as it were a foul corruption or disease, to be purged out by Orestes, like another Heracles, with drastic remedies, 469–472, 955 βλάβαν ἐγχρονισθεῖσαν malum inveteratum, 964 ὅταν ἀφ' ἐστίας πᾶν ἐλαθῇ μύσος καθαρμοῖσιν ἀτὰρ ἐλατηρίοις. Magnificent single passages crowd upon the memory, as *Agam.* 1179 the Spirit or prophetic inspiration, coming like a rushing mighty wind, will wash the unseen horror to the light as though it were a wave rolled up against the Orient rays: 1187 the κῶμος, drunken well with human blood, refusing to be sent away, sits fast against the chambers singing; and their song is deadly Primal Sin; ἐν μέρει δ' ἀπέπταον is part, I think, of the same image²⁰.

In *Cho.* 32 the cry from the women's chambers caused by terror of prophetic dream likened by sustained suggestive language (τορὸς ὀρθόθυξ ἔλακεν etc.) to the cry from the prophetic cell.—In *Eum.* 556–568 the shipwrecked sinner τὸν πρὶν ὄλβον ἔρματι προσβαλὼν Δάκας, which may be compared for contrast with the vague generality of Soph. *Ant.* 854. *Theb.* 839, 'O waft him on the tide of tears with plashing arms like oars about your head. . . to give him passage in his black-sailed mission-barge to the shore untrodden of Apollo.' *Agam.* 445:

Aves, the Body-changer, worth who weighs
In balance where the battling spear assays,
Fined in the furnace back from Ilium sends
A heavy dust in sooth to weeping friends;
Receiving human bulk, returns due load,—
In small jars powder decently bestowed.

Every word here has a double application, down to εἰθέτους: the money-changer gives you small and handy vessels (*habiles*) of gold-dust (the usual sense of ψήγμα); but εὐθετεῖν νεκρὸν was *mortuum componere*: Bekk. An. 40. 23, εἰθετεῖν νεκρὸν: τὸ εὖ

¹⁹ *C.R.* 1900, p. 198. I have since found from Blomfield's note that the conjecture ἀναθεῖν for ἀνιδεῖν in *v.* 803 had been made before by Musgrave. How Blomfield came by it I do not know, but it has escaped even Dr. Weeklein's notice. Compare the vase-painting described by Prof. Jebb *Electra*, p. xiv.

²⁰ Jeremiah 25. 27, Lucian i. 750.

κοσμεῖν ἐν τάφοις νεκρόν. Cf. *Thesaur.* s.v. *τίθημι* pp. 2164, 2175 fin.

There are more parallels than are commonly remarked in *Agam.* 718 seqq. ἔθρεψεν δὲ λέοντος τῶν δόμοις ἀγάλακτα βούτας ἀνὴρ. . ., where the correction of ἀγάλακτον οὕτως is due to Weeklein after van Heusde's βότας: if any one still doubts it, let him remember that Paris himself was habitually called βούτας²¹ and the like.

ἀμφέρειν in *Cho.* 840 means 'to shoulder' (cf. ἀναφορεῖς, ἀνάφορον).—Another example still remains obscured in the editions:

Τροίαν κατασκάψαντα τοῦ δικηφόρου
Διὸς μακέλλῃ, τῇ κατείργασται
πέδον

Καὶ σπέρμα πάσης ἐξαόλλνται χθονός,

he hath digged up Troy

With mattock of Zeus Justicer, whereby
The soil of her is overturned and broke
And her seed rooted out of all the land.

The continued figure is interrupted in the MS. by an illustrative quotation (which has been incorporated from the margin) of *Pers.* 813 βωμοὶ δ' αἴστοι καὶ θεῶν ἰδρύματα (πρόρριζα φύρδην ἐξανέστραπται βάθρων). Not only does it interrupt the construction and the figure, but as a proud boast in the mouth of a Greek herald it would be a monstrous and hideous absurdity.²²

There is another fine Aeschylean image which the MS. has ruined, but a touch of Hermann's has restored. Editors have not been able to receive the restoration, but I hope in future they may feel as I do. Agamemnon, speaking of this most famous fire of Troy, describes it thus, v. 809:

καπνῷ δ' ἀλούσα νῦν ἔτ' εὐσημος πόλις
Ἄτης θνηταὶ ζωσι, συνθηήσκονσα δὲ
σποδὸς προπέμπει πίνοντας πλούτου πνοάς.

The city's capture even now
Shows manifest by the smoke: life smouldering yet

In Doom's burnt-sacrifice, the expiring ash
Pants forth his opulent breath in puffs of wealth.

As Clytemnestra (1434) says she has slain her husband in sacrifice to Ἄτῃ, and as in *Theb.* 938 after the brothers have fallen by each other's hands, the chorus say 'The trophy of Ἄτῃ is set up at the gates where they were slain,' so Troy with all her insolent wealth—the cause of her dam-

nation—is conceived as a burnt sacrifice to Ἄτῃ.²³ Helen, who fired Troy,²⁴ has been already likened to a sacrificial minister of Ἄτῃ in v. 736. I shall add nothing further here to Hermann's argument except that ζῆν, which appears in ζωपुरεῖν, is a proper word of fire in Greek as *vivere* and *vivus* are in Latin: Eur. *Bacch.* 8, Ar. *Lys.* 306, ἀνθρακι ζῶντι Arat. 1041, and in a fragment (Nauck p. 607) of the *Phaethon* which I give as scholars have deciphered it: πυροσθερινυσεννεκροσθερηναι ζωσαδ' ανησιατμονεμφανηπτισα (or πυροσ): there also I think we have the notion of Ἐρινός, Vengeance, alive still in the embers.

This developed use of metaphor by Aeschylus is but one manifestation of his vast creative and constructive power. No great poet has been less appreciated—I am not saying 'less admired,' but as an artist Aeschylus has been appreciated even less perhaps than Pindar: and in my opinion to enable those who love great poetry to appreciate these two great poets is the task best worth pursuing that remains to scholars. The Athenians were Ionian; and the quality they inherited and developed was *lucidity*; an admirable quality; and by its help the Athenian mind expressed itself eventually in admirable prose; but the defect of it is that by leaving nothing to the imagination, by abolishing suggestion, it becomes the death of poetry. And poetry died soon at Athens; at least it could only survive when it was drunken—in the dithyramb. Now Aeschylus was very far from being a typical Athenian; his moral sympathies are Dorian, Hebraic, Stoic, Puritan—they are all one school—and his sympathies in art were with the Dorian and Pindar, just as those of Sophocles, his opposite in every way, were with Ionian and Bacchylides. But the evolution of Athenian style according to its tendency was rapid; already to the age of Aristophanes Aeschylus appeared ἀξύστατος, *incompositus*, disjointed, ill put together, inconsistent, and the cry has been parroted

²³ In *Ag.* 121 the Kings subduing Troy with her teeming multitude inside are typified by eagles βοσκόμενοι λαγίνας, ἐρικύματα φέρματα, γένναν, βλαβέντα λισσθίαν δρόμιον. Aeschylus I suspect was thinking of that remarkable passage—Hesiodic or Orphic in character rather than Ionic—about Ἄτῃ and the Αἰταί: Hom. I. 505 ἡ δ' Ἄτῃ σθεναρή τε καὶ ἀρτίπος, οὐνεκα πάσας πολλὰν ὑπεκπροθείει, φθάνει δὲ τε πάσαν ἐπ' αἶαν βλάπτουσα' ἀνθρώπους, with βλαφθεῖς in 512. In *Ag.* 406, when Ἄτῃ has her way, λιτὰν ἀκούει οὐδὲς θεῶν.

²⁴ Ach. Tat. i. 8 τὸ μὲν γὰρ Ἐλένης τῶν γάμων πῦρ ἀνῆψε κατὰ τῆς Τροίας ἕλλο πῦρ.

²¹ Eur. *Hec.* 640 ἀνὴρ βούτας, 926, *Andr.* 277, *Nicand.* fr. 108.

²² As I pointed out in *C.R.* 1898, p. 246.

through Quintilian and Longinus ever since. He would not have appeared so to the countrymen of Pindar; nor after long and patient study does he appear so now to me. On the contrary, in his elaborated plays at least, the *Agamemnon* and *Choephoroe*, I find what is to me the highest of artistic powers, the power of construction, of designing a composition from the beginning to the end and controlling the relations of one part to another,—the power that corresponds to strategy as opposed to tactics, or the statesman's power as opposed to the mere politician's,—the power that in art is exhibited in the highest degree by Beethoven. Beethoven too has in his time been thought *ἀξίωτατος*: and certainly, if their opinion of his composition is represented by their versions, Aeschylus may well appear *ἀξίωτατος* to modern critics too! But from not knowing the effect of particles, from not understanding the order of the words, and from being unfamiliar with ideas, they are unable to see more than single passages, and fail to appreciate the connexions and construction of the whole.

For example, it has been usual to ridicule the behaviour of the elders at the crisis of the *Agamemnon*. They are forbidden of course by the exigencies of the stage to leave their place and interfere; and, besides, if they were to interfere they would prevent the tragedy.²⁵ Now early in the play they have themselves pathetically dwelt upon their feeble ineffective age; they are in their second childhood, and the *ἀλκά* of song is the only puissance that now remains to them. The beauty of the single passage has of course been felt; but no one has ever noticed that it is carefully designed: the object of it is to prepare you for their inaction at the crisis; the instinct of their senility then causes them to fall at once into a regular debate, which is regularly summed up. To any one familiar with Greek ideas their conduct would appear quite natural, for *ἔργα νέων βουλαὶ δὲ γερόντων* was proverbial. It would be easy to show that in this department of the playwright Euripides, who sneers at him, is himself the clumsiest botcher in comparison.

It was in the construction of sustained and varied lyrics that the genius of Aeschylus for design was most at home.

²⁵ The Nurse in the *Trachiniae* 890, 927 does not attempt to interfere with Deianira, but seeing her on the point of committing suicide, runs off to inform Hyllus. See the excuses which the Chorus make in Eur. *Med.* 1273, *Hippol.* 776.

If any one should wish to estimate it, let him study the second *stasimon* of the *Agamemnon*, from 367 to 480, and observe what happens. It opens, in the preliminary anapaests, with a confident *Te Deum* after triumph; by the time you reach the end you have gradually been plunged into the deepest gloom of apprehension: and the result has been achieved by the consummate skill of the transitions, which carry you from shore to shore, from thought to thought, as boldly and rapidly as the reflections of an active mind; they are meant to represent the rapid movement of men's thoughts. The connexions are not always obvious, because they assume the ideas that would be in a Greek man's thoughts to be familiar; and from the causes I have mentioned the development of such a Chorus is quite unintelligible in the translations. I will only explain here a few of the points that have been missed.

In 374 *Δία τοι ξένιον μέγαν αἰδοῦμαι τὸν τάδε πράξαντα* means 'This is the Lord's doing', 'It is Zeus ξένιος that I acknowledge as the author of this act': the emphatic words are *Δία τοι*, where *τοι* insists upon the statement; every one knows the use of it in hailing a person, *ὦ σέ τοι καλῶ*, but that is only one case of a more general use. *τοι* makes an appeal to the knowledge or conscience of the hearer and so is often used in assertion, as *οὔτοι* in negation, to lay stress upon the word it goes with. Examples are *Ag.* 913, 1031, 1039, *Cho.* 913, *Supp.* 375, 545, *Eum.* 758, *Soph. El.* 582, 624, 773, *Phil.* 1095, *Pind. P. v.* 122: so in *ἐκ τῶνδ' ἐστὶν τοι* 'this is the reason' *Ag.* 867, 1603, *Cho.* 1054, not as Mr. Tucker renders it 'in such a case, you know'.

Then, at the beginning of the lyric, they corroborate this declaration and pursue it:

Διὸς πλάγαν ἔχουσιν' εἰπὲν
πάρεισιν τοῦτό τ' ἐξηχέουσιν
ἔπραξεν ὥς ἔκρανεν.

"The stroke of Zeus it is which they have felt" may be pronounced and fully traced: his act was according to his determination'. *ἔπραξεν ὥς ἔκρανεν* takes up *τὸν τάδε πράξαντα*: 'his act was merely the deliberate execution of premeditated purpose: not only may we safely ascribe the fall of Troy to Zeus, but we may trace the cause and see his motive in retribution for the sin of Paris, made insolent with riches'.²⁶

²⁶ For the remainder of the strophe see *C. R.* 1901, p. 105.—Perhaps the original was *ἔκρανεν ὥς, ἔπραξεν* as in 1658 I would write *χρῆν τάδ' ὥς, ἐπράξαμεν* and in 921 *εἶπον τάδ' ὥς, πρόσσοιμ' ἂν* . . . In 924 correct *ἔρδειν* to *ἔρξιν*.

435 τὰ μὲν κατ' οἴκους ἐφεστίονες ἄχρη
τάδ' ἐστί καὶ τῶνδ' ὑπερβατώτερα.²⁷
τὸ πᾶν δ' ἀφ' Ἑλλανος αἰας σινορμένους
πένθει' ἀτλησικάρδιος
δόμων ἐκάστου πρέπει
πολλὰ γοῦν θιγγάνει πρὸς ἦπαρ.

Such within doors at home the suffering
is ;

Yea, more exceeding bitter yet than
this :

Abroad, the large host parted from their
native shore,—

For them their portion due

Is loud heart-broken rue ;

Their own have cause enough, may touch
the core !

The long-lost men they sped

They know ; but in their stead

Those to their several homes return

Are ashes and an urn.

The dative *σινορμένους*, which editors have been content to leave without construction, is dependent upon *πρέπει*: the fitting tributes to a conqueror are praise and honour as in Pind. *N.* iii. 67 βοᾷ δὲ νικαφόρῳ σὺν Ἀριστοκλείδῃ *πρέπει*: praise also is the fitting tribute to the dead, only in their case it takes the form of regretful lamentation.²⁸ Now you see that *γοῦν* is not without a meaning; it depends on *πρέπει*: there is cause enough why lament should be becoming.

In 471 *παλυτοχὴ τριβὰ βίου* the meaning of *τριβὰ* is 'attrition of his life' or 'estate': as Fortune caused him to wax great unrighteously, so the Erinyes cause him eventually to wane again and dwindle, minishing him to a faint shadow, till at last

²⁷ Or *ὑπερβατώτερα* as Prof. Herwerden has lately proposed; it is an extremely easy alteration, and so would be *δὲ πολυφάτος τ' ἀγῶν βροτῶν* in *Theb.* 759, if not in Pind. *fr.* 75: cf. *P.* xi. 47, *Hom.* 859 and the oracle in *Hdt.* v. 78.—*ὑπερβατον* in *Aesch.* *fr.* 99. 21 may be for *ὑπερφατον* or *ὑπερβατον*.

²⁸ In accordance with this idea I should like briefly to propose a new view of *Cho.* 314 τί σοι φάμενος ἢ τί βέζας τύχοιμ' ἂν σ' ἐκαστὸν οὐρίσας (1) *ἔνθα σ' ἔχουσιν εὐναί*; σκότῃ φάος ἀντίμορον, 'χάριτες' δ' ὁμοίως κέκληνται γῶος εὐκλείης προσδοξίμοις Ἀτρεΐδαις. 'By what word or act can I waft you hither? Light is the counterpart of darkness, and accordingly (in the underworld where all things are reversed), befitting lamentation is called a gratification to the dead', who are in this case 'the former Atreidae of the house'. Cf. *Soph. El.* 1066. I don't see why *προσδοξίμοις* should not admit this sense as well as 'before the house'.—In *Theb.* 195, by the way, I would suggest *πρόδρομος* for *πρόδρομος*, a common error.—Or, with the same punctuation, a slightly different application is suggested by Pind. *O.* viii. 77 *αἴγῃ*, 'Both Light and Darkness have their corresponding claims'.—In *Cho.* 329 *μαγείῃ* for *μαγείῃ* is a tempting change, 'acts like an *ἐκπῆδῃ* on the dead'.

he vanishes to nothing,—disappears in Hell.²⁹

The working of a curse—of which the Erinyes are the embodiment—upon the conscience of the victim is more fully pictured in the *Eumenides*: they suck his blood, until they have worn him away to a shadow (264–7, 302, 360, 371, 938), and then drag him down to Hell (267) from which there is no escape (175, 341).

The Chorus for dramatic purposes are made to doubt the evidence of Agamemnon's beacons; in a conversation among themselves, 481 sqq., they pool-pool it:

What man so childish or so warped of wit
Would let the tinder of his brain be lit

By fiery messagings in flame,

To sink when contradiction came?

'Tis woman's lightness, the consenting
'yes'

To pleasure ere the plain apparentness.

Feminine assenting where her wishing
lies

Makes fiery way; like fire in hay,

So quickly perisheth fame a woman cries!

Their phrases are mockingly borrowed from the fire, *πυρωθέντα καρδίαν* in 487, and 491 *πιθανὸς ἄγαν ὁ θῆλος ἔρος*³⁰ *ἐπινέμεται*—for there were two things *ἐπινέμεσθαι* was so commonly applied to that the original metaphor from grazing cattle was forgotten in their case and became appropriated to themselves,—the ravages of fire or of disease ('the disease spreads like wildfire in dry grass' is a phrase I lately read). There is a playful application of the word in *Plut. Mor.* 415 F ὁρῶ τὴν *Στωικὴν ἐκπύρωσιν* ὥσπερ τὰ *Ἡρακλείτου καὶ Ὀρφύως ἐπιμερομένην* *ἐπὶ οὕτω καὶ τὰ Ἡσιόδου καὶ συνεχέειπονσαν*: and what the Elders mean (with an undercurrent of allusion to her amorous intrigue and protestations) is that a woman is ready to accept good news upon the slightest warrant (*quo rumorem reconciliationis*

²⁹ See *Hes. Op.* 321–6, and observe the Aeschylean treatment of the abstract notion. It may have been developed more in Orphic poems.

³⁰ Blomfield's suggestion for *ἔρος* of the MS., which some still think can be interpreted with Donaldson *New Cratylus* p. 296 'From excessive credulity the boundaries of a woman's mind are easily encroached upon': they see nothing unlikely in the passive sense of *ἐπινέμεται* (the present tense) or in *ἐπινέμεσθαι ὄρον* as a phrase. *ὄρος* was a limit, boundary, dividing line, or stone to mark it; to cross this limit was *ὑπερβαίνειν*, which might be heightened to *ὑπερπηδᾶν* or *ὑπερθορεῖν*: but *ἐπινέμεσθαι ὄρον* 'to range over the surface of a limit' no Greek ever said, nor ever will until a line shall be a space. But with some minds the wish to believe in manuscript tradition *πιθανὸς ἄγαν ἐπινέμεται ὥστε δαδίως τοὺς ὄρους τῆς Ἑλλήνων φωνῆς ὑπερπηδᾶν*.

*efficeret, acciperetque Agrippina, facili
feminarum credulitate ad gaudia Tac. Ann.*
xiv. 4), without waiting for proof visible and
palpable, *πρὸ τοῦ φανέντος*: such premature
rejoicing is presently apt to be extinct as
the fire among the thorns. The next
moment, however, they descry τὸ φανέν in
the person of the herald, evidently bringing
definite important news, such dust he raises
(or has gathered) travelling. *This mes-*
senger will not σιγηναί καὶ πνῶ πυρός—
*another sneer*³¹*—ἀλλ' ἢ τὸ χαίρειν μᾶλλον*
ἐκβάξει λέγων, —τὸν ἀντίον δὲ τοῖσδ' ἀποστέρω
λόγον· εὐ γὰρ πρὸς εὐ φανεῖσι προσθήκη
πίλοι: '—or else—but nay, no more now
of the sceptical despondent view! Here is
patent evidence; in seeming, joyful: may
there be joy to cap it!'

We must not, however, look to discover
this method of pursuing images in poets
whose way of writing was entirely different.
In *Class. Rev.* 1888 p. 224 Prof. Bury
sought for more consistency in the imagery
of Soph. *Ant.* 782 Ἔρως ἀνίκατε μάχαν, ob-
jecting to ὁ δ' ἔχων μέμνην 'inasmuch as
Love is not conceived as a disease but as a
warrior.' Now no one is more different
from Aeschylus in his way of work than

³¹ Timon in Lucian i. 100 says Zeus' thunderbolt
is καπνὸς ἀτεχνῶς. Schol. Ar. *Av.* 822 λέγεται ὅτι
μεγαλέμπορος τις ἐβούλετο εἶναι περὶ τῆς ἀλάζων,
ψευδόπλουτος. ἐκαλεῖτο δὲ Καπνός, ὅτι πολλὰ
ὀπισχνούμενος οὐδὲν ἐτέλει.

Sophocles; he does not carry figures through,
but works by transient allusive touches:
and in this Chorus he is touching upon all
the familiar commonplaces about Ἔρως. One
was that Love was a disease; another was
his empire over gods as well as men, and
over creatures of the sea and sky as well
as of the land: there are critics who resent
any reference to this in *φοῦρὰς δ' ὑπερπόντιος*
ἔν τ' ἀγρονόμοις αἰλάς, but the audience
must inevitably have felt it, and it would
be strange if it had not been intended by
the poet. But the principle I stated in
C.R. 1900 p. 12^b in remarking on Bacchy-
lides has yet to be appreciated, and the critics
of Greek lyric poetry are all at fault because
they start from a wrong point of view.
They look with modern eyes for originality
of idea; what a Greek audience looked for
was the established permanent ideas, with
perfection—which gave scope for originality
—in the treatment. The motto of Greek
lyrics would have been τὰ κοινὰ καινῶς, and
what correspond to them are *variations on a*
theme in modern music. So that what we
have to do is to become familiar with the
themes. The main theme on which Sopho-
cles is playing in this Chorus is θεσμὸν
Ἔρως οὐκ οἶδε βιμῆσθαι, the proverbial
phrase of which Paul. Silent. makes a clever
application in *A.P.* v. 293.

W. HEADLAM.

OVID ART. AM. I 337.

Fleuit Amyntorides per inania lumina
Phoenix.

This verse has both a superfluity and a
defect. It is not the usual practice of Ovid
or of other Latin poets to add the name
when the patronymic suffices: their usual
practice is seen in 11 *Phillyrides*, 17 *Aeac-*
idae, 334 *Atrides*, 509 *Minoida*, 743 *Actorides*,
(I omit 691), to which may be added 187
Tirynthius, 327 *Cressa*, 527 *Gnosis*, 682
Seyrius puella (I omit 556). Examples of
the contrary, like Ib. 480 *Crotopiden Linum*,
are uncommon. This however is little in
itself, and only becomes noteworthy when
taken together with a second point. *inania*
for *caeca* is a use which I find only in the
silver age, and which even in the silver age
perhaps occurs no more than once. Seneca
writes in Phoen. 42 sq. '*inanes* manibus
infestis petit | foditque *vultus*' and in Oed.
1011 sq. 'quo avertis caput | *uacuosque*

vultus' and Statius in Theb. i 53 sqq.
'tunc *uacuos orbes* (see iv 471 *cauos orbes*),
crudum ac miserabile uitae | supplicium,
ostentat caelo manibusque cruentis | pulsat
inane solum' and in x 697 '*cui vultus*
inanis'; here however the substantives de-
note not the eyes but the face or the sockets
of the eyes, and the adjectives signify not
'blind' but 'eyeless'. The one parallel
that I know of is Val. Fl. iv 435 '*oculos*
attollit inanes'. When Ovid himself else-
where employs the word in this connexion
he explains its meaning by adding a genitive,
met. xiv 200 '*inanem luminis orbem*'.
And when he elsewhere speaks of Amynto-
rides and his blindness he neither adds
Phoenix nor omits *luminis*: Ib. 259 sq.

id quod Amyntorides uideas, trepidumque
ministro
praetemptes baculo *luminis orbis* iter.

So I retrench the superfluous to repair the defective, and write

fleuit Amyntorides per inania lumina
lucis,

comparing met. i 720 'quodque in tot *lumina lumen* habebas | extinctum est'. This conjecture of mine was made public in 1894 by Mr G. M. Edwards in the *Corpus Poetarum*.

It is known, or rather it ought to be known, that marginal glosses are a worse danger to poetry than to prose. Into prose they intrude, and there for the most part their mischief ends. When in Tac. hist. ii 28 is found 'sin uictoriae *sanitas sustentaculum columen* in Italia uerteretur', Nipperdey has only to strike out *sanitas sustentaculum* and compare gloss. Placid. v 11 10 *columen uel sanitas uel sustentaculum*. In Cic. ad Q. fr. ii 10 1 are these words, 'nam pridie Id. cum Appius senatum infrequentem coegisset, tantum fuit frigus, ut *populi conuicio* coactus sit nos dimittere', where *populi* is unintelligible and Mr Tyrrell corrects *pipulo*. But *conuicio* is to be expelled at the same time, for these two words are synonyms and the one is the conventional gloss upon the other: see Non. 152 3 *pipulo pro conuicio*, corp. gloss. Lat. v 133 *pipulo conuicio*, 233 *pipulo conuicio*, 473 *pipulo conuicio plorat* (i.e. *ploratu*), 607 *pipuli conuicio plorati*, 630 *pipuli conuicio plorato*. Here the insertion of the gloss has caused a slight further injury to the text.

But into the rigid framework of verse a gloss can seldom intrude without extruding something else. Verg. georg. iv 355 sq.

tristis Aristaeus Penei genitoris ad undam
stat lacrimans.

Penei (Πηνειός) is a molossus and destroys the verse. 'Crediderim dedisse poetam

tristis Aristaeus magni genitoris ad undam,

mox inter lineas glossema additum *Penei*, et postea ab indocto librario textui insertum' Bentley at Luc. iii 191. Or take Catull. 63 75

geminas deorum ad auris noua nuntia referens.

deorum, as Lachmann says at Lucr. i 824, is 'ineptissimum': he substitutes *matris*, over which some reader had written *deorum* to explain that Cybele was meant.¹

¹ It is true that this correction, though accepted by Haupt and Vahlen, is rejected by many editors and even by Lucian Mueller. Most scholars have

'Haec Ehwaldi causa exponenda putauit; qui si haec recte percipiet, fortasse iam per se dicere poterit unde in Ouidii uersum uenerit superuacaneum illud *Phoenix*.' Here I have adapted to the present occasion the words which Lachmann ad loc. addressed to Forbiger. Mr Ehwald, recording my conjecture in Bursian's *Jahresbericht*, Band cix p. 277, exclaims '*lucis* st. *Phoenix*!' There you see the modern editor of Ovid: unacquainted with textual criticism, and content to remain so; unwilling to learn, unwilling to think. He has not heard that glosses are written in margins and find their way into texts, and he has no desire to hear it. If he chances upon critics who have learnt their trade and practise it, the spectacle does not arouse his curiosity nor induce him to reflect; it only sets him exclaiming in blank astonishment at the existence of human beings so unlike himself. *magni* st. *Penei*! *matris* st. *deorum*!

Again: in her. xx 198 most MSS have '*anxia sunt uitae pectora nostra tuae*,' but the oldest extant has *uita...tua*. Since it is not apparent why the genitive, which makes sense, should have been altered into the ablative, which does not, I conjectured (*C.R.* xi p. 430) *causa...tua*, and quoted examples of *causa* (ca) confused with *uita*. Mr Ehwald, p. 252, utters another exclamation: 'die Konstruktion *anxius* c. gen. sollte doch ein Ovidkritiker nicht antasten'—nobody that I know of has made any attack on *anxius* c. gen.—'und *causa tua* st. *tua causa*!' This is Mr Ehwald's way of telling the world that he does not know of Hor. serm. i 4 97 sq. '*causaque mea per multa rogatus | fecit*,' Ter. eun. 1070 '*causa mea*,' Plaut. aul. 799 '*causa mea*,' Bacch. 89 '*causa tua*,' 436 '*causa mea*,' 521 '*causa mea*,' 524 '*causa mea*,' Cas. 269 '*causa mea*,' Cure. 150 '*causa mea*,' Men. 1147 '*causa mea*,' merc. 151 '*qui me rupi causa currendo tua*,' most. 1169 '*causa mea*,' 1177 '*causa mea*,' Poen. 370 '*causa mea*.'

In vol. xiv of this *Review*, p. 413, I withdrew the conjecture '*amaro pascitur eruo*' for *amara...herba* in met. i 632, which I had published ten years before in 1890, and said 'this is wrong: Ovid is imitating the verse of Calvus quoted by Serrinus at Verg. buc. vi 47 *herbis pascereis amaris*.' This was in November 1900; and my note was duly indexed under the heading '*Ouidius*' in the

their own notion of the galliambic metre (which they pronounce like *The love that I have chosen, I'll therefore be content* or *Die alten bösen Lieder, die Träume schlimm und arg*) and do not enquire what notion the Romans had of it.

Bibliotheca Philologica Classica which forms an annual appendix to the Jahresbericht. Mr Ehwald, who in reviewing the Ovidian literature of 1890 mentioned none of the conjectures which I published in that year, now, in what purports to be a 'Jahresbericht über Ovid von Mai 1894 bis Januar 1902,' writes on p. 279 as follows '632 *amaro pascitur eruo* (so trotz des Licinius Caluus *amaris pascitur herbis*!).' This note of exclamation is perhaps meant to signalise the remarkable hexameter 'a uirgo infelix, *amaris pascitur herbis*,' which is not the work of Licinius Caluus.

At her. xiii 74 I proposed (*C.R.* vol. xi p. 201) to substitute the 'ut rapiat Paridi quam Paris ante sibi' of other MSS for the 'hostibus e mediis nupta petenda uiro est' of PGV. Mr Ehwald comments, p. 250, 'die Fassung von P ist demnach interpoliert;—appalling contingency,—'ich glaube, dass dem Zusammenhang nach *petenda uiro est* unentbehrlich und der metrische Fehler *Paridi* ein sicherer Beweis für die Interpolation ist.' The same 'metrische Fehler' is therefore 'ein sicherer Beweis für die Interpolation' of her. viii 20 'nupta foret *Paridi* mater ut ante fuit' and remed. 711 'utraque formosae *Paridi* potuere uideri.' I sometimes wish that Ovid's editors, instead of editing Ovid, would read him.

And when I express my opinion of the group to which this metrist and grammarian and critic belongs by saying 'who was Haupt, that an editor of Ovid should listen to him?' he is aggrieved, and protests 'ich bestreite Herrn Housman das Recht, in dieser Weise zu urteilen.'

I will try to remove two more glosses from verses which they seem to have invaded.

Nemes. cyneg. 199–201.

quin acidos Bacchi latices Tritonide oliuo
admiscere decet, catulosque canesque maritas
unguere profuerit tepidoque ostendere soli.

Pretty Latin is *Tritonis oliuum*. They conjecture *oliua*: but the corruption of *oliua*, with *Tritonide* beside it, to *oliuo* would be a strange event; and what you would mix with vinegar to make an ointment is not the berry of the olive but its oil. Expel the gloss and write *Tritonide pingui* or *dulci* or the like. Ou. her. xix 44 '*Pal-lade iam pingui tinguere membra putas*,' trist. iv 54 '*uigil infusa Pallade flamma*,' Mart. vii 28 3 '*nec Tartesiadis Pallas tua, Fusco, trapetis | cedat*.' *Tritonide* in Stat. silu. ii 7 28 '*Tritonide fertiles Athenas*' means *oliua* rather than *oliuo*. In Nemes.

buc. ii 42 a similar gloss has invaded only part of the MSS: '*nostri pocula Bacchi*' V, uini NG.

Prop. iii 19 17–20.

nam quid Medeae referam quo tempore
matris
iram natorum caede piauit amor
quidue Clytaemestrae propter quam tota
Mycenis
infamis stupro stat Pelopea domus?

The first thing to consider is the construction of 17 sq. Whether Propertius would say 'quid referam quo tempore *piavit*?' instead of *piarit*, it is superfluous to enquire; because the question 'why should I mention the date of Medea's crime?' is absurd. Therefore, unless the words are to be altered, 'quo tempore *piavit*' is a temporal clause; and an accusative noun for *Medeae* (and *Clytaemestrae*) to depend upon and for *referam* to govern must by some means or other be procured. Passerat airily says 'supple nequitiam et scelus'; Burmann 'ex praecedenti disticho *crimen* subintellegendum est', which sounds well enough so long as you fix your attention firmly on the six letters *c, r, i, m, e, n*, and abstain from enquiring what they mean. The preceding distich is this, '*crimen* et illa fuit, patria succensa senecta, | arboris in frondes condita Myrrha nouae'; and *crimen* means 'an object of reproach', 'an infamous woman'. Now attach to it the genitives *Medeae* and *Clytaemestrae* if you can. Lachmann could not, and even said '*ferri non potest*'; the present generation however can do and suffer many things which were out of Lachmann's power.

Construction and sense, though not elegance of diction, might be obtained in this way: 'quid Medeae referam quo *pectore* (Palmer) *matris* | *iram* natorum caede *piarit* (nescio quis) amor, | quidue *Clytaemestram* (Gaietius)' etc. But this piecemeal patching carries no conviction with it: all can be set straight by a single assumption, and that the simplest possible,—that *Clytaemestrae* is a gloss.

nam quid Medeae referam, quo tempore
matris
iram natorum caede piauit amor,
quidue tuum facinus, propter quam
tota Mycenis
infamis stupro stat Pelopea domus?

Or *eius furias* or anything similar and suitable. The construction is 'quid Medeae facinus referam, quidue tuum?': for the

postponement of the substantive compare Hor. *carm.* iii 1 5 sq. '*regum timendorum in proprios greges, | reges in ipsos imperium est Iouis*', and i 34 5 sqq. '*te pauper ambit sollicita prece | ruris colonus, te dominam aequoris | quicumque Bithyna lacessit | Carpathium pelagus carina*', where every Roman child felt in the marrow of his bones that *ruris* depended upon *dominam*, though in modern times only a handful of scholars have recognised it even after Markland pointed it out. Propertius himself appears to have employed a still bolder construction of the same sort at ii 1 5-8:

*sine illam Cois fulgentem incedere coccis,¹
hac totum e Coa ueste uolumen erit,
seu uidi ad frontem sparsos errare capillos,
gaudet laudatis ire superba comis;*

which is exactly like frag. *trag. adesp. ap. Stob. flor.* 64 31:

*εἰ μὲν πρὸς αἰγὰς ἡλίου, χρυσωπὸν ἦν
νότισμα θηρός· εἰ δὲ πρὸς νέφη βάλ' οἱ,
κεναῶν ὥς τις ἴρις ἀντηγεί σέλας,*

and similar also to Ou. *trist.* ii 147 sq.

*spes mihi magna subit, cum te, mitissime
princeps,
spes mihi, respicio cum mea facta, cadit.*

Burmans's attempt to juggle with *crimen* must be imitated by those who will defend the vulgar reading of Ou. *ex Pont.* ii 3 75 sqq.

*me tuus ille pater, Latiae facundia linguae,
quae non inferior nobilitate fuit,
primus, ut auderem committere carmina
famae,
impulit.*

Here we have an expression like i 2 69 sq. '*suscipe, Romanae facundia, Maxime, linguae, | difficilis causae mite patrocinium*': *Latiae facundia linguae* is in apposition with *pater*, and it therefore does not denote a quality possessed by Messalla, but means Messalla himself, '*orator Latinus facundissimus*'. But then the relative clause '*quae non inferior nobilitate fuit*' is

¹ *coccis* Lachmann, *cogis* MSS 'sensu aut inepto aut nullo,' retained by a few editors who know the meaning neither of *cogere* nor of the 2nd pers. indic. Imagine Maecenas (or, if you prefer it, the gentle reader, who has just been addressed in the plural with *quaeritis*) insisting that Cynthia should parade in Coan stuffs. *cogas* would be a greater change than *coccis*, and the verb would remain unsuitable. It is possible however that *cogis* is merely a dittography of *Cois* and has ousted *cerno*.

nonsense: in order to make sense of it, *facundia* must be divested of this meaning and must denote the quality of eloquence; for it was Messalla's eloquence, not Messalla, which equalled Messalla's birth. So the passage should be written thus:

*me tuus ille pater, Latiae facundia linguae
quod non inferior nobilitate fuit,
primus etc.*

i.e. qui Latiae linguae facundiam habuit nobilitati suae plane parem, 'who possessed a Roman eloquence as lofty as his birth.' Compare ii 2 74 '*nec uigor est Drusi nobilitate minor*', 3 1 sq. '*claris nomen uirtutibus aequas | nec sinis ingenium nobilitate premi*', *trist.* iv 4 1-6 '*nominibus cum sis generosus auorum, | exsuperas morum nobilitate genus.... cuius in ingenio est patriae facundia linguae, | qua prior in Latio non fuit ulla foro*'. At this Mr Ehwald exclaims on p. 285 'also soll *facundia* Subjekt zu *non inferior* sein!'. *facundia* is subject to *fuit*. On the same page he writes 'der Archaismus *quod* sollte doch endlich einmal, ebenso wie *quom*, aus den Konjekturen für den Ovidtext verschwinden'. Mr Ehwald calls *quod* an archaism; Quintilian inst. i 7 27 says that *quod* was the usual spelling in his boyhood (about 50 A.D.) and that *cui* came into fashion later: which am I to believe? Madvig's remarks on Fickert, as well as Lachmann's on Forbiger, will serve for Mr Ehwald: *adu. crit.* ii p. 412 '*certissimae emendationi Gruteri ex quod facientis quod* (Sen. de ben. iii 26 2) imperite obloquitur Fickertus, negans se *quod* in Senecae codicibus repperisse. ideo, quod, quo tempore nostri codices scripti sunt, desitum erat sic scribi, tantum uestigia supersunt in mendis inde ortis, quae non pauca repperisset, si intellexisset'. The proof that *quod* once existed in Ovid's text is the fact that our MSS present forms beginning with *qu* in places where the sense requires the dative singular, as at *her.* iv 26 *quae*, *met.* viii 640 *quo*, *trist.* iii 7 41 *quod*, and here at *ex Pont.* ii 3 76, where the best MS has *quo*, others *quae*, others *qui*.

Mr Ehwald is an industrious scholar, and his record of Ovidian studies in the *Jahresbericht*, in spite of some grave inaccuracies,² is a very useful piece of work. But he does not enhance its value by interposing his own opinions upon matters which lie beyond his

² For example, in this *Review* vol. xi p. 427 I proposed *cum uellent uento iam dare uela rates* at *her.* xvi 122: he says on p. 251 that I proposed *cum uento nostrae iam dare uela rates*, and enquires 'wie soll denn dann der Vers konstruiert werden?'

ken. Many of the conjectures which he has to report are the conjectures of thoughtful persons: Mr Ehwald is not thoughtful, and must expect to be puzzled by the proceedings of those who are. I thank him for one

correction: in my text of the *Ibis*, u. 283 'nec tibi praesidio sit praesens numen', *praesidio* is a mistake for *subsidio*.

A. E. HOUSMAN.

ADJECTIVAL FORMS IN PLAUTUS.

I.—FEMININE FORMS OF -o AND -a STEM ADJECTIVES.

1. Nom. s. in -ā.

alterā, B. 1128, Poen. prol. 85.

liberā, E. 498.

meā, Cas. 696, Curc. 602.

Similarly we get -ā in the plural of neuters of both declensions:

ceterā, As. 199.

factā, Pers. 761 (?).

omniā, Men. 900, Mil. 1314, 1338.

More doubtful are, *avarā*, Truc. 459, and *ebriolā*, Curc. 192.

On the other hand, -ā is found in the penultimate syllable of iambic senarii, and trochaic septenarii very frequently in adjectives and participles (in nouns we get only four such instances):

Verse endings such as

cértā rēs (25), *sánān és* (3) ... 28

Neuters, such as *curátā sint* ... 9

2. Genitive singular.

magnai, Mil. 103, prol.

malai, Merc. 693; Ps. according to Rufinus.

meai, Aul. 121.

nostrai, Mil. 519.

publicai, Mil. 103, prol.

tuai, Aul. 121.

3. Dative singular of pronominal adjectives.

aliae, Mil. 802.

alterae, R. 750.

solae, Mil. 356, 1019.

totae, Frag. Fab. Inc. 3 (Varro).

Probably also, in pronouns, Mil. 348, S. 560, Truc. 790.

II.—MASCULINE AND NEUTER FORMS OF -o STEM ADJECTIVES.

1. Nom. s.

Two *u's* are avoided, so we get, e.g., *saluōs* (Most. 1128), not *saluus*; similarly in the

acc. s., *saluom* (Men. 1038), not *saluum*.

Instances of -ūs are few, and certainly illusory. Verse endings like

absūptūs és ... 32

commōnitūs sum (-tu' sum) ... 16

sánūn és ... 3

moribundūsque ést (B. 192) ... 1

Form: *morigerus* (not -ger), occurs five times in nom. s. m.; cf. *socerus*, Men. 957, and the voc. *puere*; possibly, also *pu<e>rus* in Truc. 906.

2. Genitive singular.

(a) Of -io stems should end in -ii, not -i as in nouns with -io stems; but as it happens we find no such genitive in all of Plautus. If we may trust Neue (II.³ p. 44) the first instance is in Lucretius.

(b) Of pronominal adjectives.

ali modi, Frag. Inc. 74 (7), Paulus.

coloris ulli, Truc. 293. MSS. and Priscian.

uni animi, S. 731 (so BCD; *unanimi*, F and libri ueteres Lambini).

alt[e]rius, Capt. 306.

nullius coloris, Ps. 1196 (ABCD).

utriusque // *uerba*, Truc. 794.

3. Vocative singular.

aureus, As. 691.

dulciculus, Poen. 390.

festus, Cas. 137.

meus, Cas. 137, Cist. 53, Most. 311, Pers. 765, Poen. 366, 367, S. 764; add As. 664 and Cas. 138, where *meus* occurs along with *mi*.

molliculus, Poen. 367.

pultus, Cas. 138.

mei, Men. 182 (BCD), 361 (B'CD'), 541 (A), Merc. 503 (A), 525 (A). Surely not so written by Plautus himself.

amicæ une, Frag. 89, Friularia (Priscian).

4. Locative.

di<e> crastini, Most. 881.

die septimi, Men. 1156.

mane sane septimi, Men. 1157.

die septumei, Pers. 260.

5. Genitive plural.

Like *bonorum*, 41 instances, 25 different words.

Like *aureum*, 30 (31½) instances, 14 different words, viz. :—

aur<e>um, Trin. 1139.

celatum, Trin. 241.

cognatum, Am. 841.

cognoscendum, R. 1145.

diuum, 4.

doctum, Ps. 678.

duom, Men. 542. (*duorum* twice).

inimicum, As. 280.

meum, 8 (9½) (*meorum* 3).

nostrum, adj. not pron., 3 (*-orum* 1).

Philippeum, Trin. 152.

Philippum, B. 272, Trin. 955, 959, 1158.

tuom, 2 (*-orum* 7).

uostrum, Mil. 174.

Add *quoium*, Trin. 534, as if from *quouis*, -a, -um, not from *quis* directly.

6. Dative-ablative plural.

alieis, dat. m., Most. 154.

Epidamnneis, abl. m., Men. 258.

meis, abl. n., Merc. 787.

mieis, dat. m., Men. 202 (Ba C).

mieis, abl. f., Truc. 709 (*miles* MSS.).

mis, abl. n., Trin. 822 (BC).

These are all credible forms.

7. Accusative plural masculine.

ambo, before vowels, 10.

before consonants, 1 (Ps. 1079, according to A).

at verse end, 1, (B. 1187).

ambos, before vowels, 3.

before consonants, 6.

at verse end, 1 (Ps. 251).

duo, o never elided, 7.

at verse end, 2 (E. 187, Ps. 1000).

duos, in interior of verse, 4 (Am. 1138

[E J F], Cas. 692, twice [bacchiac], Cist. 701).

duos, at verse end, 13.

8. Vocative plural.

mi, Cist. 678, twice; R. 1144. This is more credible than *mei* for *mi* in the voc. s.

9. Possessives with suffix -pte.

These are chiefly ablatives singular: Truc. 471, Most. 156, Ps. 803, Trin. 666, Capt. 371, Mil. 605, 391 (acc. s.), Am. 252½, Merc. 970. Similar are *mepte*, Men. 1059, and *meāmet*, Poen. 446.

10. Of the adjective *quouis* we find 21 instances of feminine singular forms, out of a total of 24. The MSS. usually give the spelling *cuiā*, etc.

quoia, nom. s. fem., E. 294 (*quoiia*, B), Merc. 200, 529 (A), 719 (*quia*), 720, 721, R. 478, S. 370 (A).

quoia uox, Curc. 111, Merc. 864, Ps. 702 (A). R. 229 (*quia*), 332, Trin. 45 (*quia* A), B. 979.

quoiām, Cist. 632 (*quo iam* BEV), Ps. 1042

quoiām uocem, Curc. 229 (*quo iam*, EJ.)

quoia, abl., B. 948, R. 90 (*quia* D), Truc. prol. 9 (*quia* D.)

de quoio, Poen. 535 (*quio* B).

quoiāe, nom. pl., R. 745.

quoium, gen. pl., Trin. 534 (B).

III.—THIRD DECLENSION.

1. Nominative singular.

(a) *quāli sit*, at verse end, B. 786, 856.

(b) *infinātis*, nom. s.m., S. 493, all MSS. and Priscian.

quoidātis, nom. s.m., Curc. 407, Men. 341, Poen. 109 prol., 993.

Sarsinātis, nom. s. f., Most. 770. Total *ātis* 6.

Two doubtful places in the Truculentus have been thought to show the shorter form in -ās:

campas, (= **campatis*?) Truc. 942 (cf.

campas, Trin. 545, BCD, -*anis* A) and

damnas (= **damnatis*?) Truc. 893, MSS. -*is*.

(c) Quantity.

auctiōr, Capt. 782, bacchiac.

habitiōr, E. 10, change of speaker.

leniōr, R. 203, cretic.

longiōr, Am. 548.

miniōr?, Merc. 112.

stultiōr, B. 123.

uorsutiōr, E. 371.

We do not find such a verse-ending as *habitiōr ēs*.

⁵ *ampliūs*? Cist. 777, change of speaker.

ampliūs, Men. 846, " " "

ampliūs, Trin. 247, cretic.

ampliūs, Trin. 249, "

So in adverbs, Men. 327, R. 1232, Curc.

312, Most. 326 (?); but on the other hand *satiūs est* Poen. 1337, Ps. 449.

2. Nominative plural in -is.

There are at least 98 instances of this in nouns and adjectives. The adjectives are

amantis, Truc. 182 (ABCD).

beneuolentis, Cas. 435 (B).

Carthaginensis, Poen. 1377 (B'C'D').
confidentis, Curc. 477 (B).
dotalis, Mil. 1278 (BCD).
familiaris, Mil. 183 (BCD).
gerentis, Truc. 145 (CD).
grandis, B. 992 (D').
immortalis, 5 instances.
liberalis, Cas. prol. 74 (B').
manip(u)laris, Mil. 815 (B), Truc. 491 (BCD).
mortalis, Trin. 212 (BCD).
muliebris, Mil. 1359 (BCD).
omnis, 23 instances.
quoiatis, Poen. 994 (A).
rapacis, Men. 1015 (BCD).
scientis, Mil. 893 (BCD).
 44 instances, 17 words.

3. Dative-ablative plural.

omnibūs, Merc. 920, Most. 337 (cretic; syllaba anceps ?), R. 975 (change of speaker). Extremely doubtful.

IV.—NUMERALS.

oenus, Truc. 103 (B); cf. *noenum*, Aul. 67, B. 34.

V.—INTERCHANGE OF DECLENSIONS.

A.

-O and -a stems usual, third Declension Forms rarer in ordinary Latin.

decōrus and cases, 6 times.
fraudulentus, 5 „
gnarus, As. 551, R. 210.

mansuetam, As. 504.

perpetuōs and cases, 16 instances.

advb. *perpetuo*, 7, and *perpetuēn* 1 (E. 17).

sācer, 16 and 3 superlatives. At verse end, Am. 1013, Aul. 606, Curc. 471, Ps. 109; in interior of verse, 15.

decōre, Capt. 321, by emendation.
fraudenti, abl., Ps. 582 (CD).
gnārūrēs, Poen. prol. 47.

gnarurīs, Most. 100, bacchiac.
mansuetem, As. 145 (E, F, Nonius).
pērpētēm, Am. 280, 732.

pērpētīm, Truc. 278.

sācres, R. 1208.
sacrēs, Men. 290.

B.

Third declension forms usual; first and second rarer ordinarily.

alearis, not in Plautus.

dapsilis, etc., Most. 982, Ps. 1266.

hilari, abl. Most. 318.

inermis, no instance.
militaris, 6.

haec pauper, Aul. 174; 14 instances clearly of 3rd decl., 10 indeterminate.
in procliui, As. 710, Capt. 336.
procliue, nom. s.n., As. 663.

aleariāe, dat., Mil. 164.

dapsilas, Aul. 167, Nonius.
dapsilis dictis? Ps. 396.

hilarus, etc., Am. 961, As. 837, 850, E. 413, Mil. 1199, Most. 566, Pers. 760, R. 419, S. 739. Advb. *hilare*, Merc. 99, Poen. 1367.

inermus, B. 966.

militariis, abl., Ps. 1049.

paupera, nom. s.f., Vid. frag. 1, and also Frag. Fab. Inc. 53.

ex procliuo, Mil. 1018; R. 1132 indeterminate.

duo, duos, see above.

tris, acc. pl. 13 instances.

treis, „ 1 (Men. 219, A).

tres, „ 3 (As. 131, B. 832, R. 315, a)
quatuor, Most. 630. So all but A and C—

Servius has *centum*; however B and D are very prone to give *quatuor* even where the scansion is clearly $\bar{\text{C}} \cup \bar{\text{C}}$, —so in Am. 303, 306, Men. 1052, Merc. 673, Mil. 629 (B has 1111^{or}), Ps. 1303, S. 553 (D).

quinto, Merc. 66, Trin. 524; *quintus* and cases in at least 7 places.

uicessimus, Capt. 980, BE; similarly Plautus regularly uses *-iens* in adverbs, *decies*, etc., not *decies*. Cf. *centessimam*, Capt. 421 (J), but *-esi* Mil. 763.

ducentōs, B. 272 (but $\cup \bar{\text{C}}$ — B. 230).

quadringēntis, B. 934, (B; *quadragesis* CDF).

quadringēntos, B. 974, R. 1324.

quadrīgēntis, B. 1183 (so C only).

As a large round number we find *centum*, etc., (3), *ducentos* (2), *trecenti* (4), *quingentos* (2), *sescenti*, etc., (7), *octingentos*, *centiens* (5), *milieus*. The duodecimal system does not predominate.

ridicula, As. 330, Trin. 66, Truc. 684 may come from *ridicularis* or from *ridicularius*, both of which occur elsewhere. *Ridiculus* and its compounds occurs 22 times; advb. *ridicule*, Trin. 905.

singularis, not Plautine.

unanimis, " "

singulariās, Capt. 112.

ūnanimī sumūs, S. 731 (729); so F and libri Lambini, but *uni animi*, genit., BCD.

OTHER PARALLEL FORMATIONS.

manifestus, 5 times, all medio versu; *manifestarius*, 4 times, all at verse end; *manifesto*, advb. 14.

necessus, Cist. 626, Mil. 1118 (CD').

necessum, As. 894, Cas. 344, R. 1331, S. 219 (-us, A).

necessarium, R. 252, cretic.

potis, 35; *pote*, 7; *potine* or *potin*, 29.

primus of course common; *primarius* twice at verse end, twice medio versu.

subitus, 4, all in interior of verse; *subitāriā*, Mil. 225; adverb *subito*.

It appears that most of the forms that are especially fitted for verse end, or for bacchiac and cretic verse, occur only in such places. Besides the above there are many parallel formations of less importance, such as *Babylonius*, *Babylonicus*, *Babyloniensis*; *barbarus*, *barbarius*, *barbaricus*; *exanimatus*, *exanimalis*; *paulus*, *pauillus*, *pauillulus*, etc.

VI.—NUMBER.

singulum uestigium, Cist. 701.

Plural forms of *unus* occur in Ps. 54, B. 832, Trin. 166, Cist. 735.

Plural forms of *uter*, twice; of *uterque*, three times.

VII.—COMPARISON.

(a) Comparatives formed with the help of *magis* or *mage* are very numerous; in some instances the adverb might be regarded as modifying some other word than the adjective, but most of the cases are clear.

(i) *aequipabile*, acc., Curc. 168.

ecfertum, acc. m., Capt. 466.

excruciabilem, Cist. 653.

expectatum, acc. m., Am. 679–680.

idoneos, Poen. 583.

immortalis, acc., Poen. 276.

lactantem, Ps. 324.

maleficum, acc. m., Ps. 939, a.

malum, acc. m., Ps. 939, a (cf. Ps. 1017).

manifestum, acc. m., Men. 594.

utibile, acc., Trin. 748.

NO. CXLVI. VOL. XVI.

(ii) *aequom*, nom., Merc. 898?

amicus, Mil. 660.

argutum, nom., Trin. 200.

auxiliarius, Truc. 216.

cita, nom. f., B. 738.

conducibile, nom., Cist. 78.

consiliarius, Truc. 216.

decorum, nom., As. 689.

dulce, nom., Pers. 764.

[*dura*, nom. f., Am. 166, by emendation.]

exercita, nom. f., Cist. 379.

fidelis, nom., As. 573.

mirum, nom., Am. 596, 829.

miser, Am. 167.

nimbata, nom., Poen. 348.

obnoxios<a>e, nom., Trin. 1038.

occupatus, Most. 1009.

par, nom. n., Am. 990, B. 619, Curc.

110, Pers. 800, Poen. 522, S. 512.

potis, S. 773.

propitii, Aul. 810.

pulcer, Mil. 1086.

religiosa, nom. f., As. 782.

sapiens, As. 704.

simile, nom., Am. 601.

solae, nom., R. 227.

solutum, nom., Ps. 641.

stulta, nom. f., Poen. 1194.

tranquillus, B. 1174.

unicus, Capt. 150, Cas. 264.

uerum, nom., Merc. 971.

(iii) *continens*, Most. 31.

decōre, nom., Capt. 321, by emendation.

Graecum, nom., Men. 9 prol.

impetrabilis, nom., Most. 1162.

inimicus, Men. 675.

mirum, nom., Am. 595.

op<p>ortunus, Most. 574.

utibile, nom., Mil. 613.

uorsutus, As. 119.

(iv) *amico*, abl., As. 66.

beneuolo, abl., As. 66.

inimicis, abl., Mil. 314.

iratis, abl., Mil. 314.

libera, abl., Cist. 128.

miris, abl., Mil. 539.

Similar is *plus lub-us* in the doubtful verse Aul. 420. Adverbs compared by *magis*, six instances: Poen. 752, Mil. 539, Most. 157, Cas. 182, Most. 197, Ps. 1017.

Add *magis amator*, Men. 268 (A); *magis asinos*, Ps. 136; *magis curionem*, Aul. 563; *magis eundem*, Mil. 530; *magis meus*, Mil. 615; also the expression *haut uidi magis*,

(4 instances) and *magis* in rejoinders, the adjective not expressed (four times, and once, Merc. 445, with an adverb understood).

(b) Both forms of comparatives.

-ior.

E. 425, Merc. 897.
Frag. Fab. Inc. 7(21).
As. 614, S. 704 (699), Truc. 371.
Ps. 154.
Capt. 346, 716, Mil. 1354.
Merc. 605.
B. 500.
20 instances.
14 instances.
5 instances.
E. 525, R. 359.
5 instances.
7 instances.
Poen. 1236.
R. 752.
E. 371.

Add *lubentiores*, As. 268, in contrast with Aul. 420. The double formation occurs also in the three adverbs *benigne*, *lubenter*, *saepe*.

(c) Double comparatives.

apertiore magis, S. 485.
magis certius, Capt. 643.
contentiores magis, Poen. 461.
magis dulcius, S. 704 (699).
inimiciorem magis, B. 500.
magis m<ai>orem, Am. 301.
magis maiores, Men. 55 prol., Poen. 82 prol.
mollior magis, Aul. 422.
magis plus, Poen. 212.
magis unctiusculo, Ps. 220.

So with adverbs, Men. 978, Merc. 898 (?).

(d) Diminutives of comparatives.

complusculos, R. 131.
liquidiusculus, Mil. 665.
maiusculam, Poen. 155.
meliusculum, Capt. 959.
meliusculum, Curc. 489.
meliusculas, Capt. 968.
minusculam, Poen. 498.
minusculum, Trin. 888.
nitidiusculum, Ps. 220.
tardiuscula, Cist. 380 (Nonius).
magis unctiusculo, Ps. 221.
Similarly, in adverbs,
nitidiuscule, Ps. 774.
plusculum, Am. 283, Pers. 21.
saepiuscule, Cas. 703.

(e) Superlatives with *maxime*.

adulescentem maxumē, Mil. 788.
maxime aequom, Ps. 269.

magi(s).

amicus As. 66, Mil. 660.
citus B. 738.
dulcis Pers. 764.
durus Am. 166, by emendation.
fidelis As. 573.
impetrabilis Most. 1162.
inimicus Men. 675, Mil. 314.
malus Ps. 939, a, (cf. 1017).
miser Am. 167.
pulcer Mil. 1086.
sapiens As. 704.
similis Am. 601.
stultus Poen. 1194.
tranquillus B. 1174.
uerus Merc. 971.
uorsutus As. 119.

maxime alienum, Capt. 99.

amantem maxumē, As. 857.

maxime clarum, Trin. 664.

maxime concinnum, Mil. 1024.

cupiens maxumē, Am. 132 prol.

leibera maxumē? R. 217.

merito maxumē, dat. m., Capt. 936.

maxime moro, Men. 571.

par maxumē, Am. 832.

uera maxumē, Ps. 433.

In Men. 572 *molestum* is joined by *que* to *maxime moro* (abl.) and to *maxime habent*; there are at least 13 other instances of superlatives made with *multum* and a positive.

(f) Both forms of superlatives.

-issimus. *maxime*.
Nine instances. *aequos* Ps. 269.
As. 737, E. 430. *meritus* Capt. 936.
Curc. 506. *par* Am. 832.
Merc. 206. *uerus* Ps. 433.

Similarly:

(i) *issimus*, etc. *multum*.
As. 521, Aul. 745, Ps. 288. *audax*, Men. 731.
Over 40 instances. *malus* Men. 731.
11 instances. *miser* S. 206.
Am. 907, B. 1098, *stultus* Mil. 370, 443.
Merc. 211.

(g) Miscellaneous comparatives and superlatives.

factius, Trin. 397.
minus multi, Mil. 733; *paucioris*, Aul. 486; *pauciorum*, Trin. 34.
Poenior, Poen. 991.
cumulatissimē, Aul. 825, vs end.
exclusissimū, Men. 698.
geminissimū, Pers. 830.
ipsissimū, Trin. 988.
meritissimo eiūs, As. 737; cf. E. 430, Capt. 936.
occisissimū, Cas. 694, bacchiac.
occlusissimū, Curc. 16.
oculissimū, Curc. 15.
oculissimē, Curc. 121, a.
patruissimē, Poen. 1195? 1197, vs end.
penitissimū, Cist. 63.
penitissimā, Pers. 522, 541, vs end.
penitissimae, Frag. Dub. 16 (Nonius).
perditissimus, Aul. 723.
periturissimē? R. 1375, (BCD).
saepissimā, adj. not advb., Pers. 633 (A);
 so *penitis*, adj. As. 40.
 Similarly in adverbs, *impunitissimē*, Poen. 411, *paenissimē*, Aul. 466, 668, Most. 656.

diles, nom. pl., Curc. 475, *ditis*, acc. pl., Curc. 472, 485.
diutior, anapaestic verse, Ps. 1323.
d[ui]tior, troch. septen., Aul. 809. Com-
 pare *diutiae*, noun, 23 instances; *ditiāe*, at
 verse end, 4; and *diutiae*, either with or with-
 out syncopation, 13 instances.
obl[ui]scendi, four syllables, Mil. 1359.
perpur<i>gatis, Mil. 774.
praehensus, $\cup \cup \cup$, As. 563; *praensus*,
 $\cup \cup$, As. 569.
quadrup<u>lari, Pers. 62; *quadrupul<i>*
 Truc. 762; cf. *quadrup<u>lator*, Pers. 70.
sinisteram, Merc. 879 (-tr- B); *sinistra*,
 Ps. 762. Plautus perfers *laeuōs* (17 times).
sur[ru]pta, R. 1105. Other similar in-
 stances become unnecessary by scanning
nemp, etc.
un[i]cus, Capt. 150 (?), 321, Cas. 264, Poen.
 65 prol.?
incipēs, R. 1158, interior of verse; MSS.
 metre, Charis., Prisc.
praecipēs, Cas. 931, end of hemistich
 (MSS. *preceps*).
praecipēs, R. 671, verse end, cretic.
praecipēs, Frag. 59, Commorientes (Pris-
 cian), possibly at verse end.
Campana, Trin. 545; so Nonius, F, Lum-
 binus; *campas* BCD (cf. Truc. 942), *cam-
 panes* A, against metre.

U VOWEL OR CONSONANT?

VIII.—SYNCPATED AND UNSYNCAPATED FORMS.

alt[e]rāst, Pers. 226.
alt[e]rīus, Capt. 306.
alt[e]rī, Truc. 48 (so Bücheler).
ar[i]dus, Aul. 297.
ar[i]dos, Pers. 266.
audi in a pun with *audi*, imperative, B. 276. Word play involving adjectives also
 in Cas. 527, Mil. 1424, Poen. 279, R. 811,
 Trin. 27.
contechnatus or *contech<i>natus*? Ps. 1096.
dexteru etc.: 10 times in interior of verse,
 7 times at verse end, twice in cretics. Five
 of these have the shorter form in the MSS.
 against the requirements of the metre; in 3
 the MSS. vary.
dextra etc.: Am. 333 (-ter- MSS.), Merc.
 965, Frag. 108 Parasitus Piger (Varro);
dextrouorsum, advb., Curc. 70, R. 176, 368.
dinam, E. 316 (B'); E. 4191; *d[ui]nis*
 Mil. 675.
dines and its cases, 30 instances: 26 show
 the full form (*diutis* at verse end, 7) and
 four are syncopated, viz. *d[ui]e* As. 330,

drūōs, Truc. 149.
lārūātus, Am. frag. 6, frag. 12, Men. 890,
 Frag. Fab. Inc. 55(75) Servius.
mālūīnam, Men. 212, Ps. 852.
perduellis, etc. Am. 250, 642 (?), Cist. 201,
 Mil. 222, Ps. 583, 589. *duēllicā*, E. 450.
relicuōs, etc., four syllables; 17 instances
 of this word,—all but one require four-syl-
 lable scansion, and that one (Merc. 666)
 permits it. We get *relicuōs* at verse end,
 in Trin. 14 prol., 510, Truc. 15 prol.
cómpñionalēm, B. 976 (so B¹; *coempt-* B²);
 cf. *coepulonus*, Pers. 100.
quieto, $\cup \cup$, E. 338; *quietus* as 3 syllables,
 some 7 times. Cf. Merc. 448, Pers. 78.

IX.—QUANTITY.

Acherunticus, with long *a*, B. 198, Merc.
 290, Mil. 627; so in the noun *Acheruns*.
Chitūm, Curc. 78, Poen. 699; similarly
Péllēō, As. 333, but $\cup \cup$, As. 397.
defrūtum, Ps. 741.
dierectus, -e, -a, -um, 13 instances; *d[ui]*-
 g g 2

will fit everywhere except Trin. 457, and -ē will fit everywhere. It is noticeable that in Trin. 457, where we have the most trouble we get *derecte* in all the better MSS. except A.

diuēs?, As. 330.

Diūm, As. 23 (*deum* MSS.).

Hilūriōs, Men. 235; *Hilūricā*, Trin. 852.

impūs?, Cas. 629.

metāculosus, Am. 293; -sa, Most. 1101.

Philippi or *Philippi* 21 instances.

prior?, Cas. 839; cf. B. 932, Cas. 571, adverbs.

proprium?, Capt. 862; cf. Merc. 338, Trin. 1130.

reducem, Capt. 923, R. 409, both in bacchiac verse; *reducem*, five times.

rūbidō, Cas. 310, *rūbidām*, S. 228.

sospēs?, Cas. 817.

X.—MISCELLANEOUS.

ei for *i* appears frequently in the more carefully transcribed plays, both in root syllables and in terminations; in such instances as *aliei*, nom., Merc. 318, *alieis*, Most. 154, it undoubtedly represents Plautus' own spelling; in other instances we may be in doubt, or even feel sure that it was not Plautine, e.g., *ameicus*, Poen. 1213.

There is great wavering in the MSS. between *u* and *i* before labials in certain large classes of words, such as *maruma*, Trin. 413 (B), *decumam*, S. 233, *marituma*, B. 342, *lubens*, S. 373 (A); there can be little doubt that Plautus himself wrote *u*.

ii sometimes appear for *i*, e.g., *maiores*, Trin. 642 (A), *peiurium*, Ps. 975 (A), *peiurius*, Trin. 201 (A); *quoia*, E. 294 (B).

Gerunds and gerundives, not including the words *eundus*, *oriundus*, *secundus*, show -undus 82 times, -endus 71 times.

formo||sam, Merc. 229 (D).

laboriossi, Merc. 507 (A).

negotiossam, S. 356 (A).

obnoxiosse, E. 695 (B).

odiosse, Trin. 37 (A).

odios<*s*>*sici*, Capt. 87 prol., to make a better play on the word *molossici* in 86.

otiosse, Trin. 1077 (B), advb.

radiosus, S. 365 (A).

<*s*>*quamossas*, Men. 919 (B). Cf. *centessimam*, Capt. 421 (J).

aémolōs, Ps. 196 (A).

aequōs and cases appears in a variety of forms: *aequom*, acc. m., Cas. 966; *aequum*, nom. neut., Mil. 730 (A); *aequum*, Merc. 1026 (B); *equum*, CD; *equum*, B. 1017 (B); *ecum*, Trin. 392 (B). Similarly, *eloquutus*, Merc. 155 (*eloquius* B), *eloquutus*, Am. 420 (E), As. 350 (BDE), *quomplures*, S. 198 (*qui amplures* B).

auscul[t] *antem* = *osculantem*, B. 478 (A); cf. Cas. 133.

beniuol-, Capt. 350, Cist. 23; so *malific*-, Mil. 194, Ps. 195, a; *maliuol*-, S. 208, 385—cf. Merc. 28.

caeleps, S. 543 (ABC).

comfragosas, Men. 591 (A); so *comuiuas*, Men. 224; so in inscriptions.

corcotārii, to avoid *erōcotārii* of the MSS.,

Aul. 521; cf. Aul. 508 and *tarpezita*, etc.

duplex?, B. 641.

gnatus, *gnata*, frequent both as pples. and as nouns.

incolomis, Truc. 168 (BC).

metuculosa, Most. 1101 (C; Priscian H).

nuperum, Capt. 718.

paucillus and cases, 8 instances; 5 show *x* only, while in B. 833, Most. 865, and S. 175 the MSS. waver between *x* and *s*. Similarly in the adverbs, *paucillatim*, E. 248 (*x*), R. 929 (*x*), and *paucillisper*, Truc. 913 (-*s* BCD; -*x*, L, Nonius).

paucillulus and cases, 6 instances at verse end, 2 in interior of verse; in 5 of these *x* alone is attested, but in R. 729, S. 163, Truc. 940, the MSS. give *x* or *s*.

praegnās, nom. s., so *accented*, Truc. 199, 389; oblique cases, -*atem*, etc., 6 instances. The MSS. vary, but their testimony is strong for -*atem*, not *antem*; in Aul. 163 only we fail to find MS. authority for -*atem*. *praesente nobis*, Nonius 76, 14; cf. Am. 400.

purporissatas, Truc. 290 (BCD against A; no other trace of -*o*- in words on same stem). *puplicus*, etc., Pers. 65, 68, R. 572, S. 614, Trin. 286; corrupted into *pullicus*, six instances.

tam magno, Cas. 430.

uociuōs, etc., Cas. 29 prol., 596, Ps. 469, Trin. 11 prol.; *uo-* is implied in the joke in Cas. 527; *uaciuom*, B. 154 (B).

ARTHUR W. HODGMAN.

OHIO STATE UNIVERSITY, COLUMBUS.
May 17, 1902.

THEORIES CONCERNING EPICUREAN THEOLOGY AND METAPHYSICS.

In a long chapter, entitled 'The Epicurean Gods and the doctrine of Isonomia,' Giussani discusses the doctrine of 'Isonomia,' that is to say of the 'Balance of Forces in the universe' as bearing upon Epicurus's theology. A singular theory has been propounded on this subject by Scott which Giussani adopts and develops farther. Both scholars find a very essential connection between the two doctrines.

After the passage on the Epicurean God-head quoted in the former paper Cicero adds a further argument, which he states very briefly, for the Divine existence.

Summa vero vis infinitatis et magna ac diligenti contemplatione dignissima est, in qua intellegi necesse est eam esse naturam ut omnia omnibus paribus paria respondeant. Hanc *ισονομίαν* appellat Epicurus, id est aequabilem tributionem. Ex hac igitur illud efficitur, si mortalium tanta multitudo sit, esse immortalium non minorem,¹ et si quae interimant innumerabilia sint, etiam ea quae conservent infinita esse debere (*De Nat. D.* i. 50).

'Surely the mighty power of the infinite universe is most worthy of our great and earnest contemplation; we must understand that the constitution of the infinite whole is such that all its parts are exactly balanced one against the other.'² This is called by Epicurus Isonomia, that is to say 'an equal distribution' of things. From this principle it results³ that if there is so great a number of mortals, there must be no smaller number of immortals, and if the forces which destroy are innumerable, those which preserve things in being must also be innumerable.'

This passage is criticised by the Academic disputant, Cotta, at § 109: Cotta refuses to grant to Velleius that, if the constant stream of Divine images is due to the infinity of matter, he is justified in inferring from the same cause the eternity of the Gods.

¹ According to Zeller the words from *et si quae interimant* to the end 'belong to Cicero only' *Stoics, Epicureans, and Sceptics*, p. 442, note (Eng. Tr.) Brieger has, I believe, somewhere expressed an opinion that the doctrine stated in this passage (§ 50), does not come from Epicurus himself but was added to his system by some later Epicurean.

² We follow Mayor's rendering.

³ Whose inference is this? Epicurus's or Cicero's?

Quomodo enim probas continenter imagines ferri? aut, si continenter, quomodo aeternae? 'Innumerabilitas,' inquit, 'suppeditat atomorum.' Num eadem ergo ista faciet ut sint omnia sempiterna? Confugis ad aequilibratam (sic enim *ισονομίαν*, si placet, appellemus) et dicis, quoniam sit natura mortalis, immortalem etiam esse oportere. Isto modo, quoniam homines mortales sunt, sint aliqui immortales, et quoniam nascuntur in terra, nascantur in aqua. 'Et quia sunt quae interimant, sunt quae conservent?' Sint sane, sed ea conservent quae sunt: deos istos esse non sentio.

We find the doctrine stated by Cicero expressed in more limited application but in much more explicit terms in Lucretius,⁴ though not under the name of Isonomia. No other writer refers to the subject.

The doctrine has a broad and simple meaning which has been thus stated by Munro: 'In the universe of things death and destruction are evenly balanced by life and production.' This statement covers all the definite references to this tenet in Lucretius.

Cicero, however, gives us a wider application of the doctrine not merely as a Balance of opposing Forces but as a pairing of opposite things, one of which implies the other. Thus mortality implies immortality: if so many mortals exist, there must be an equal number of immortals; if life is produced on land, living things must be produced on water too (§ 109) and so on.

Scott explains the doctrine thus:

'The words *omnia omnibus paribus paria respondent* means that "*in infinity all things have their match.*" By this Velleius seems to mean a law of *averages* or *chances*; the law, namely, that of two alternatives equally possible, each will occur with equal frequency if an infinite number of cases be taken.' The balance of opposing forces may be preserved, he explains, in two different ways. 'The processes of growth and of decay, of combination and of dissolution, may either prevail *alternately* in each individual object so that the result on the whole will be a perpetual decay of existing things, accompanied by a perpetual growth of fresh things in their place; or the two processes may go on *simultaneously* in a given object so as to

⁴ ii. 569-580.

produce an *equilibrium*, the result of which will be *eternal duration*. . . . If we consider the whole universe, the *alternate* and the *simultaneous* action of the two processes must go on to an *equal extent*. In our world (and, by analogy, in *all* the worlds) the *first* alternative universally prevails; that is the motions of growth and decay operate *alternately*, both on the world as a whole and on each individual within it. Hence, *outside* the worlds or in the *intermundia*, room must be found for the *other* alternative; that is the '*motus auctifici*' and the '*motus extitiales*' must there work *simultaneously* and instead of producing successions of different beings, must result in the immortality of such beings as exist.' Referring to Cotta's criticism in § 109, he adds, 'Here we see that the exact point proved by the principle of *isonomia* is the perpetual continuance in the case of the gods and in their case alone of the '*auctifici motus*' and that it is on this perpetual continuance that their immortality depends.'

'The Epicurean asked by Cotta how it is that the stream of matter in the form of images which goes to form the gods, never fails, replies at first, "Because there is an infinite supply of matter to draw upon"; but to the objection that this argument would tell equally for the immortality of all things, he answers in effect that the principle of *isonomia* determines the supply of the infinite matter in such a way as to produce death and birth in some beings and immortality in others.'

[The italics are Mr. Scott's. From this exposition of § 109, the student should turn to Mayor's excellent commentary in order to see how very vague is the passage so positively expounded by Scott and how variously scholars have interpreted it].

Giussani sets forth Scott's conclusion still more emphatically—'*Isonomia* was devised to prove precisely the perpetuity of the '*auctifici motus*' in the case of the gods and in their case only.'

We have seen that, according to Scott who is followed by Giussani, the '*Form*' of the Gods abides, while their matter is absolutely fleeting, never the same. Is not the Platonic term applied in a rather superficial way to such '*Beings*' (?) as these '*river-like*' or, as Giussani calls them '*water-fall-like*' Gods? Plato would have used the term '*Form*' of the river, but never of the water rushing through a single point on the course of that river. Giussani even thinks

it not impossible that 'the Platonic Realism' may have influenced Epicurus in this part of his theology!³ To students of philosophy a surprising opinion indeed! Two thinkers more hostile, less allied even on any single point than Plato and Epicurus could not be found.

So far Giussani has followed closely in the steps of Scott, but he goes on to develop his theory further. That theory, he says, is 'substantially true,' but 'it is not the whole truth.'

Giussani assumes that the immortality of the Gods is exposed to special danger from the over-assimilation of nourishment because they live in the *intermundia* 'amidst an enormous superabundance of food' from the atomic ocean surrounding them. According to or as an inference from Lucr. II. 1115-1140, if the Gods assimilate 'more matter than is sufficient for simple preservation,' such excessive growth must be followed by a period when the organism cannot assimilate enough to repair what is being lost.—[This difficulty, by the way, is assumed by Giussani himself: but he solves the whole problem of the Divine immortality in a subtle enough way.]. What is the cause, he asks, of the death of men and animals? It is because the matter of which they are formed is temporarily '*persistent*.' The matter forming my body, which is, for a time at least, '*my matter*,' may be so suddenly injured or dispersed by an accident, or it may waste so much faster than slow assimilation of food can restore it that death must follow. (Even in the *intermundia* the Gods are exposed to accident from the ruins of surrounding worlds breaking up). The persistence of matter which preserves the stone in being becomes, in an organism, the cause of danger and death. To make it possible for everlasting Beings, composed of atoms, to exist, it is not enough, Giussani maintains, that the two processes of waste and assimilation should go on simultaneously and the gain be equal to the loss. For the immortality of such Beings '*an absolute non-persistence of matter*' is necessary. Such a condition his '*cascade-like*' Gods supply.⁴ [They can no more be injured by accident than the vortex-atoms, which would twist round the knife, can be cut].

It is enough to answer Giussani that the notion of Personality implies an organism and that '*organism*' implies the assimilation of food, and that, before assimilation can take place, the matter of the organism must

¹ *J. of Philol.* for 1883, pp. 222-4.

² Vol. i. p. 263.

³ *ib.* p. 257 (note).

⁴ *Studi L.* pp. 255-6.

be more or less permanent. But it is difficult to take his theory seriously. The exchange of waste or gain in the bodies of the Gods must he says, be not only constant and equal but also 'instantaneous,' that is to say in the Divine Beings digestion and assimilation must be 'instantaneous' processes!

Both scholars build their astonishing theories on the foundation of Cicero's line or two at § 49, repeated, with slight variation, at § 109, of the *De Natura Deorum*. Further, a corrupt passage of Diogenes and a number of clauses and shreds of sentences from Philodemus are twisted in highly uncritical fashion to support their view. Cicero's words *Ex hac illud efficitur* do not mean 'Hence Epicurus infers,' but merely 'It follows as a consequence of this.' Did Cicero find the inference drawn in his Epicurean author or did he draw it for himself? The former looks probable; but we cannot be sure. Cicero has given us an admirable account of Epicurean ethics, but his whole exposition of the details of Epicurus's theology is too vague and hasty, not to say contemptuous, the data he gives are far too slight and too unsteady to justify the dogmatic tone which the Italian scholar adopts. Until we know much more about it, any interpretation of the doctrine of Isonomia, except in its broad meaning of a 'Balance of Forces,' can only claim the value of an inference of the most tentative kind.

The consequences implied in the infinity of matter according to Epicureanism are well understood and have been fully set forth by various writers. To sustain the *plague*, the constant succession of atomic collisions and resulting constant upstreaming of fresh atoms to feed the world and maintain the balance between preserving and destroying forces, matter must be infinite.¹ As of the world, so also the continued existence of the Gods depends on the infinity of matter. There is nothing new in this. But why should Giussani re-label all these doctrines with the title 'Isonomia'?

It is only natural that the question should be put. If the bodies of the Gods are atomic, how then are they to escape destruction?

If all be atoms, how then should the Gods, Being atomic, not be dissoluble,
Not follow the great law?

Schoemann with characteristic acuteness offers an answer which is far more in accordance with Epicurean science than the

theories which we have been discussing. In the treatise of Philodemus 'On Piety' occur the words 'We must consider the Gods to be neither atoms nor yet compounds of atoms.'² Munro suggests that these words mean that the Gods are not compound bodies but quasi-compound bodies: 'their atoms stand in eternal juxta-position and have come together so that they cannot be separated.'³ The whole question turns on this—How are the atoms of the Divine bodies held together? Schoemann says 'It is not improbable that, while Epicurus asserted that all other things are formed of atoms of various different shapes, he held that the bodies of the Gods were formed of like atoms only, the union of which would be more firm and less liable to dissolution.'⁴ Any one at all acquainted with Epicurean physics will see at a glance how much is implied in this suggestion. The atoms of the Divine bodies are solely of the finest and most ethereal kind. A compound of purely homogeneous atoms would hold together as if by mutual attraction in an almost organic way and cohere far more closely than ordinary matter formed of unlike atoms grossly tangled. Such bodies would be different enough from ordinary matter to be called 'no compounds.'

Epicureanism has indeed its pitfalls for the historian of philosophy as Guyau's remarkable interpretation of the doctrine of Atomic Declination shows. Guyau's theory of 'Spontaneity in Things,' which he expounds as the meaning of that doctrine and as the actual teaching of Epicurus has a certain philosophical value. It will from time to time be returned to and discussed afresh. The theory of the Epicurean Gods which we have been examining carries no such interest. Epicurus's theology is, indeed, the centre of his teaching: his science exists but for the sake of it and yet this theology so little meets the demands which the human heart and conscience make of 'the Divine,' it so little satisfies the requirements of philosophy that it has been matter for merriment or contempt to his critics from Cicero and Seneca to the Fathers and from the Fathers to the present day. Giussani's theory is not only without evidence, but it conflicts with Epicurus's most cherished doctrines. Epicurus would have shuddered to see the foundation-stone

² *Μήτε γὰρ ἀτόμους νομίζειν τοὺς θεοὺς μήτε συγκρίσεις... ἅπασαν γὰρ τὴν σύγκρισιν φθαρτὴν.* Tab. 121-2.

³ On v. 152.

⁴ *De Epicuri Theologia* (Opuscula IV. p. 350).

¹ See *The Atomic Theory of Lucretius*, (Bell and Sons, 1884), pp. 29-31.

of his theology thus moved from its place.¹ The theory of the Italian scholar neither grows organically out of Epicurean doctrine nor does it bring Epicurus's theology any more than before into touch with the actual facts of the world or of human nature. These Deities-in-flux are merely the figment of a scholar's brain. It is only as a fanciful distortion of Epicurus's actual teaching that this theory falls to be mentioned in the history of that strange and indeed sad 'Comedy' of the Epicurean Gods.

Giussani's commentary and prolegomena contain much valuable matter that is fresh and suggestive.² His wide range of knowledge and illustration lends the book an interest which ordinary editions have not. It is however disappointing that, in his introductory volume of dissertations, though it contains much that either throws new light or is at least highly ingenious, he is often misled by a desire for novel opinions which leads him to build theories upon very slight foundation. For an instance of this, I may refer to the chapter 'Atomia.' Formerly I called attention³ to Lucretius's well-marked use of the word *concilium*, pointing out that it implies 'something more than a mere mechanical combination' of the atoms, and that it 'foreshadows, though faintly' the doctrines of 'chemical combination and the molecular composition of matter.' Giussani, however, far outstrips this very cautious suggestion. Without referring to any previous writer, he goes so far as to say that Epicurus and Lucretius both held the existence of 'molecules' of different kinds, that is to say of small bodies which have the same nature as the substances which they form, iron, stone, wine, oil, or so on. 'Lucretius's *cacumina*,' he says, 'when regarded as extension, are the smallest points within the field of the visible: when regarded as substance they are the molecules of a body or the *partes minimas* which have the character of that body or substance: any further division resolves them into atoms' (p. 58). Epicurus's *ὄγκοι* (when the term is used of any *res*) are its 'molecules' (p. 58). At ii, 454 Lucretius uses *glomeramina* to denote 'the molecules of liquids' (p. 81). Giussani would even translate *exordia rerum cunctarum* at iv. 112, and *primordia* at 118 by 'molecules' (p. 83). At ii. 686, he would like to translate:

Dissimiles igitur formae glomeramen in
unum
Conveniunt

'unite to form a molecule of that substance' (! see the context) but thinks it might be rash (p. 82). His assumption is entirely unjustified. Neither Epicurus nor Lucretius ever speaks of 'molecules.' The notion of molecules as groups of atoms, small bodies intermediate between atoms and various compound substances is utterly foreign to both. Both of them conceive the various bodies to be formed *directly out of atoms*. To support his view Giussani relies on a corrupt passage of Epicurus (ad Herod. § 69) which may refer to bodies as composed of larger or smaller pieces of matter, but where the argument excludes any reference to the notion of 'molecules.' Giussani assumes fantastically enough that Epicurus holds the *cacumina* or smallest visible parts of compound bodies to be molecules (pp. 58-9), forgetting that the power of the human eye varies, a fact which Epicurus was not likely to overlook.

I shall refer to one other chapter in which Giussani discusses at great length a very interesting but excessively difficult doctrine of Epicureanism. It is the section (pp. 124-169) entitled 'Clinamen and Voluntas.' Giussani's view coincides with that set forth by Guyau in his remarkable chapter on Atomic Declination.⁴ Guyau holds that the power of the atoms to decline from their path does not disappear after they have combined in matter but still remains and gives to bodies, to masses of matter, the power of spontaneous movement 'in a quite imperceptible degree.' This blind latent force of spontaneity-in-things, working imperceptibly around us, issues in those events which we ascribe to 'Chance' or 'Accident.' 'Chance,' says M. Guyau, 'is only the form under which this spontaneity reveals itself to us.'

Guyau's view is based upon various texts and, in particular, upon a passage of Lucretius (ii. 243-250).

quare etiam atque etiam paulum inclinare
necessest
corpora; nec plus quam minimum—*ne fingere
motus
obliquos videamur et id res vera refutet.*

⁴ *La Morale d'Epicure* (pp. 71-102). This remarkable work was produced by a youth of twenty. It was the first half of a treatise crowned by the French Academy in 1874. It appeared in 1878. It is not surprising that the career of 'the French Spinoza,' as his admirers call him, ended at thirty-four.

¹ See *Classical Review*, June, p. 280.

² The chief qualities of the commentary are described in an admirable notice by Mr. J. D. Duff (*Class. Review*, April 1899).

³ *Atomic Theory of Lucretius*, 1884, pp. 43-6.

namque hoc in promptu manifestumque esse videmus,
pondera, quantum in sest, non posse obliqua meare,
ex superno cum praecipitant, quod cernere possis;
*sed nil omnino recta regione viai
declinare quis est qui possit cernere sese.*¹

This passage, he says, proves that Lucretius believed in 'the declination of heavy bodies,' as well as in 'the declination of minds,' and, of course, in the original swerving of the solitary atoms.

At first and even second reading this passage might seem, especially to those unfamiliar with Epicurean logic, to bear the meaning which M. Guyau gives it. We seem at first compelled to admit its accuracy, especially if with Guyau (p. 91) and Giussani (p. 102) we detach from it the first three lines. Taken in its context it amounts to this 'We never see falling bodies swerve, it is true,' says Lucretius, 'but that does not prove it to be against nature and impossible for such a thing to happen. The human eye is incapable of deciding that falling bodies move in an *absolutely straight* line. A stone falling to the ground may slant to an exceedingly small extent for all that we can tell. Therefore, so far as the evidence of sense is concerned, it is not impossible that the atom should swerve (*nec plus quam minimum*) to a very slight degree.' It is the apparent sense of sense (*res vera*) which Lucretius is combating in the last two lines.

When Lucretius says that it is not impossible that falling bodies may swerve, one may indeed ask, 'Why do such masses swerve?' As to this Lucretius says nothing. He has before asserted that we believe the atoms to fall vertically because we *see* bodies fall vertically. He is now anxious to assert that the all-important evidence of sense does not contradict an imperceptible swerving of the atoms. We can infer nothing more from these two lines. We have no right to assume that Epicurus and Lucretius held that the swerving of single atoms has the power to give masses of matter a potency of corporate movement. This is merely an ingenious but very uncritical inference.

Giussani refers to this passage as proving that Epicurus 'admits a certain spontaneity in created nature manifested in things which do not possess free-will.' . . . 'The argument of these lines could not have any value if it were not implied in it that, ac-

cording to Epicurus, some bodies such as stones, falling and deflected by no force, may deviate and at times do deviate spontaneously.' . . . 'The possible eventual declination of bodies perceptible by sense proves the possible eventual declination of the atoms.' . . . 'And here (let it be said in passing) is a new argument against the principle, non plus semel atomum declinare: since the declination of a stone can result only from the declination of the atoms or of its own atoms.'

Giussani here assumes far too much. It is a specialty of Epicurean logic that it presses the absence of arguments to the contrary as positive proof of a proposition. Such a negative proof we have here in ll. 249-250. Here Lucretius says merely *οὐκ ἀντιπαρρυπείται* (see Diog. L. x. § 33: Sextus Empir. i. 210 ff.). According to both grammar and logic the words might bear the meaning supposed. Yet the brief reference is purely controversial and does not amount to an assertion of the proposition that masses of matter can decline. Lucretius refers merely to the evidence of sense and does not need to go further.

Giussani continues 'We have here a declination in full created nature (in *piena natura creata*) which stands midway between the primeval declination of the isolated atoms and voluntary declination [of living creatures]: hence we have a gradation corresponding to the gradation of facts relatively to their causes referred to from Sextus Empiricus and to the gradation of Epicurus himself in the passage cited in the preceding note.'²

² τὰ μὲν τῶν γινομένων κατ' ἀνάγκην γίνεται, τὰ δὲ κατὰ τύχην, τὰ δὲ παρ' ἡμᾶς, Sextus Empir. p. 736 (ed. Bekker, 1842). But Sextus does not name or refer to Epicurus either here or in the context. The only ground for assigning these words to Epicurus is that Stobaeus, on the subject of 'Causes,' sums up Epicurus's view in a rough jotting to the same effect as Sextus's sentence: 'Επίκουρος [προσδιάρθοι ταῖς αἰτίας] κατ' ἀνάγκην, κατὰ προαίρεσιν, κατὰ τύχην (Ecl. Phys. i. 206). In his section περὶ τύχης the pseudo-Plutarch (De Plac. Phil. i. 29) says 'Επίκουρος ἀσύστατον αἰτίαν προσώποις, χρόνις, τόποις (for which read τόποις), 'Epicurus holds Fortune to be an unstable cause operating in respect of persons, times, and places.' The passage of Epicurus is at Diog. L. x. 133, where Giussani adopts the text of Usener who inserts more than a line of Greek to improve the sense. The addition is most ingenious and may be true, yet has only the authority of a conjecture. At § 134 Epicurus goes on to say that Fortune is neither *θεόν* nor yet *αἰτίαν*: she does not give us either good or evil but only puts to our hand the 'beginnings' or 'opportunities' (*ἀρχάς*) of either.

The question 'Is Fortune a Cause?' was often debated in the schools of Greece.

¹ For *sese* Giussani reads *senau*, an alteration not required.

In these passages Giussani adopts and expands Guyau's theory of a three-fold declination, mounting gradually upwards, from the blind swerving of single isolated atoms in the void to the 'spontaneity' of unconscious masses of matter and culminating in conscious human volition.

There is much that is plausible in Guyau's view. Epicurus supposed atomic Declination to have a two-fold action, firstly as causing the falling atoms in the void to swerve and come into contact so that the worlds can come into being; secondly, the same latent force coming into action in the soul-atoms, makes free-will possible for human beings. It is only natural that we should ask, What comes of this force in the interval between the isolated atoms flying free in the void and these atoms as combined in the soul? Does it disappear and cease to act in the whole realm of inorganic matter and come into activity again, only after a vast interval, in the atoms which compose the soul? It would be logical to say that it does not; but that it must work on and manifest itself in masses of matter, in bodies of all kinds. At the same time I believe that Epicurus and Lucretius did not carry out their doctrine to this logical conclusion. The texts referring to Declination (and we have very full and reliable ones in Lucretius and Cicero) declare that Epicurus applied the doctrine solely in two purposes, to allow the origin of the worlds and to explain our Free-will; for the latter item later writers sometimes substitute 'in order to destroy Necessity,' sometimes 'to allow room for Chance.' The Epicurean writers speak much of Chance. It was only natural that the adherents of a system which took away all power from the Gods should refer events to 'Fortune.' 'Chance' must have been often enough in the mouth of an Epicurean just as naturally as 'Providence' in that of a Stoic or 'the hand of God' in that of a Puritan. Thus it is only natural that Lucretius should pray that the abstraction, *Fortuna gubernans*, should avert the end of the world.—Whether logically or illogically, Epicurus makes no reference to the action of Declination in bodies without life; probably he believed that the combination of atoms in masses of dead matter must nullify it, the swerving of one atom counteracting that of another: thus I fancy that he conceived the power, if we may so speak, to 're-awake' in the soul-atoms of living creatures. This, however, is to be wise above what is written.

There is one very strong argument which

Guyau and Giussani seem to ignore. Both Epicurus and Lucretius had a very strong grasp of the principle of Law in Nature. Epicurus's whole science of Nature is based on this. He must at once have seen that such a power as Spontaneity, working in masses of dead matter, *must interfere with the course of natural law.*

Guyau's theory of Spontaneity-in-things is, I believe, merely an inference, to some degree a logical inference, from the Epicurean doctrine of atomic Declination. It is nowhere stated as a part of Epicurean belief that Declination by its activity in inorganic matter produces those events which we call 'Chance.'¹ Epicurus would not have left a doctrine so important to be merely *inferred* from another doctrine implying it. This is not his manner.

One cannot help asking, What after all does 'Spontaneity' mean? We are inclined to take the meaning of such a term for granted. Is it Will without consciousness? Guyau says 'Everywhere where the atom is found, in external objects as well as ourselves, there will exist, more or less latent, the power of breaking necessity. . . . *The Free-will which man possesses will exist everywhere in inferior degrees but always ready to awake and act.*' We are reminded of the enchanted world of the Fairy-tales where every object possesses personality and consciousness each after its degree. Not many centuries ago the notion of a certain degree of consciousness spread through all nature was common even among men of science and philosophers. We find it even in Bacon and in so logical and clear-headed a writer as Gassendi. Thus Gassendi explains the action of the magnet by the existence both in the magnet and the iron of something analogous to sensation. The iron is drawn to the magnet 'by a kind of appetite.' There is present in the iron something which, if not soul, is 'at least analogous to soul.' 'In whatever manner we may explain the way in which a living creature is irresistibly attracted towards an object of sense, in the same fashion must we explain the attraction of the iron to the magnet.' Again, to describe the attraction of the stone to the earth he uses the term 'it feels the earth' (*sentit terram*) and adds 'It is very like the case of a boy who is attracted towards an apple; it is necessary that the apple should transmit either the picture of itself to the eye or its odour to his nostrils

¹ For a discussion of the later texts supposed by Guyau to support his theory I must refer again to the *Atomic Theory of Lucretius* pp. 225-8.

before the boy is drawn towards it.¹ But Guyau's words are hardly in keeping with the science of the nineteenth century!

Many years ago I contributed to the *Journal of Philology* (vol. xi.) a criticism of Guyau's very remarkable chapter on Atomic Declination, so far as known to me the only examination of that chapter which has appeared. Guyau with a certain truth calls the doctrine 'the central and truly original point of the Epicurean system, namely the relation of Free-will to Atomic Declination.' Students of philosophy have generally taken Guyau's theory for granted on the strength of his brilliant reputation. Thus Professor Sidgwick (*Mind*, October 1879) says: 'M. Guyau defends vigorously the well-known *clinamen* . . . He shows the mistake of supposing that Epicurus attributed this spontaneity to his atoms only in the origination of the world, afterwards suspending its exercise and he plausibly suggests, on the strength chiefly of a passage of Plutarch² (*De Sollertia animal*. 7), that the *τύχη* which Epicurus admitted as a third cause, side by side with mechanical necessity and Free-will, was merely the form in which this essential spontaneity reveals itself to us.' So reasonable and logically consistent with part of Epicurean doctrine is M. Guyau's theory, so skilfully does he handle and combine the evidence which apparently makes for his opinion that it is not wonderful that Professor Sidgwick should have assumed its truth. The theory is fascinating in its way. Only—Epicurus never held it.

It seems as if the doctrines of all later philosophers were destined to be rediscovered in Aristotle. Guyau's theory is an outgrowth from Aristotle's doctrine of

Spontaneity (*τὸ αὐτόμαρον*³) which he conceives as 'a variable element inseparably accompanying "Nature," modifying, frustrating, distorting her full purposes' as seen in deformities, monstrosities, superfluous organs, and in other ways.⁴ 'Aristotle views Matter as the cause of every obstruction of the plastic energy of Form.' The resistance of Matter to Form 'is the cause of all contingency in Nature,' whether as manifested in the unessential qualities of a thing which do not appear in every individual of a class, e.g., blueness in the eyes, or in those human actions which issue in results not contemplated, e.g., a voyager setting sail for one place but carried by a storm to another.⁵ Aristotle defines 'Spontaneity' as occurring, strictly speaking, only in things without life, Fortune (*τύχη*) where reasoning beings are concerned, the results of both being unpredictable. But surely in any human action where one is concerned, both must be so, more or less.—No thinking mind can stop at 'Fortune' as a cause of anything in human experience, e.g., what thought or feeling prompted the traveller to choose a given vessel which is destined to be driven from its course? or to sail on that occasion?

'It chanced. Some chance that chance did guide.'

Naturally Epicurus was repelled from a system like Aristotle's, which conceived the Divine thought to be everywhere immanent in the world, more or less completely dominating matter, expressing itself in animal, plant, or stone. But the Aristotelian theory of Spontaneity conflicted with Epicurus's teaching in one way almost as absolutely as did the doctrine of Forms in another.

JOHN MASSON.

¹ In his commentary on the Tenth Book of *Diongenes Laertius* (Lyons, 1675). Vol. i. p. 245 and 200.

² See *Atomic Theory of Lucretius*, page 226, where Guyau's partial version of the sentence from Plutarch and the entire passage are quoted side by side.

³ He discusses it specially in his *Physics* II. cc. 4-6.

⁴ Grote's *Aristotle*, Second edition, p. 115.

⁵ See Zeller's *Aristotle*, Eng. Tr. Vol. I. p. 359 ff.

ΝΑΡΔΟΣ ΠΙΣΤΙΚΗ OR 'SPIKENARD.'

EVER since Patristic times the New Testament expression *νάρδος πιστική*, which occurs in Mark 14, 3 and John 12, 3 has been a vexed question to critics and exegetes, and this puzzle has been relegated to our English versions which render it by the equally meaningless 'spikenard.' The in-

terpretations or explanations *genuine* and *drinkable* foisted into *πιστική* cannot be admitted, seeing that *πιστικός*, even assuming that it came from *πίστις* or *πιστός* (both from *πειθω*) would mean 'pertaining to faith' or 'persuading'; the meaning 'faithful' or rather *reliable*, *confidential* being a

Byzantine and modern Greek development. Hence the paraphrases of Euthymios *κατα-πεπιστευμένην εἰς καθαρότητα*, and Theophylact *τὴν ἄδολον νάρδον καὶ μετὰ πίστεως κατασκευασθείσαν* may be safely dismissed. Again, if it came from the doubtful word *πιστός* (from *πίνω*), once found in Aischylos (Prom. 480 *πιστὰ φάρμακα*, i.e. medicines 'for internal use'), *πιστικός* would denote not 'drinkable,' but fit for *ποτίζειν*, i.e. for irrigation (of fields), to be given as a drink ('for internal use'), or rather 'able to drink,' 'fond of drinking.'

Another view, suggested by Mr. Bennet in the *Classical Review* of July 1890, p. 319, is to take the reading *νάρδον πιστικής* as standing for *νάρδον πιστακής* (sic), and meaning *Pistacia Terebinthus*. But this conjecture is open to the double objection that there is no such adjective as *πιστακός*, and that, even if it existed, the product so named would be not a *μύρον πολύτιμον* or *βαρύτιμον*, as the evangelists expressly state, but a kind of cheap 'turpentine,' which cannot suit the passages in question, and which, moreover, would have been conveniently expressed by the term *ῥητύνη*.

Not satisfied with any of the above explanations and suggestions, commentators still continue to tax their ingenuity, and now no less a classical scholar than Naber comes forward with a new theory. In the current number of the *Mnemosyne* (vol. xxx, 1, p. 1-15), the great Dutch critic subjects the vexed term *νάρδος πιστική* to a special

long study, written in delightful Latin and abounding in interest. The conclusion at which Naber arrives (p. 141) is that for *πιστικής* we should read *σπειστικής*. 'Apud Plinium xviii. 105 *panis speusticus* est a festinatione, *παρὰ τὸ σπεύδειν* dictus itemque *νάρδος σπειστική* dici potuit *παρὰ τὸ σπένδειν*. The proposed emendation is undoubtedly ingenious, and palaeographically unobjectionable, but unfortunately labours, like that of Mr. Bennet, under the double difficulty that the suggested adjective *σπειστικός* does not exist, as far as we know, and that, even if there was such a term, it would be associated not with perfumery (*μύρα*), but with a *σπονδή*: *libatio*, 'a drink-offering,' or with *σπονδαί* 'a truce,' 'treaty.'

For my part I hold that Augustine was right in suggesting that 'quod ait "pistici" locum aliquem credere debemus, unde hoc erat unguentum pretiosum.' Now such a place could well be *Pisidia* (*Πισιδία*) mentioned in Acts 13, 14, so that *νάρδος πιστική* would be *νάρδος Πισιδική* mispronounced or misheard. The following passages from contemporary writers lend additional probability to this reading. Strabo 12, 7 (p. 570) *ἐπανείρται δὲ καὶ ἡ Σελγική ἱρις καὶ τὸ ἀπ' αὐτῆς ἀλειμμα*. [*Σελγη* was an important city in Pisidia.] Plin. 12, 55 *styrax laudatur supra dicta ex Pisidia Sidone Cypro Cilicia Creta minime*. Ex Amano *Syriae medicis sed unguentariis magis*. id. 21, 19 (*iris*) *non improbat* *ur et Pisidia*.

A. N. JANNARIS.

THE HOLKHAM MS. OF CICERO.

As Prof. Peterson persists in calling this valuable MS. the *Cluni* MS. in spite of my protest in a public lecture delivered last February, and deliberately calls it so again and again (I have counted eighteen cases in five pages), I feel bound to renew my former protest, and to state as emphatically as I can that this identification of Lord Leicester's codex with the MS. described in the old Cluni Catalogue, rests on very slender evidence indeed. By its owner's permission the MS. was sent to the Bodleian at the beginning of this year (1902), and I examined and re-examined it there a great many times, under various lights, with and without a magnifier. In no case was I able to make out of the half-erased *titulus* on the first folio, on the strength of which the MS.

is ascribed by Mr. Peterson to the monastery of Cluni, more than the words *de conuentu cl*, and two friends whom I consulted (one of them extremely well versed in MSS.), expressed the same opinion. Indeed the indications of the smudged letters which follow *cl* point in a rather different direction. *Nothing* can *certainly* be made out; but still it seemed to me and my friends tolerably clear that above the line and *over* the smudged letters the remains of a stroke curling upwards from right to left were perceptible, suggesting a half-erased *d*, corresponding in form to the first *d* of *de conuentu*. This is of course inconsistent with *Cluniacensi*; the *d* might point to the monastery of S. Claude in the Jura; but it is not for me to make guesses where there is hardly the very foundation

for a guess. As for the assertion that the Holkham codex agrees too well with that described in the old Cluni Catalogue to be any but it, I have argued against this in the above-mentioned lecture, and shall not repeat what I said there; but I must deny that the Holkham MS. is 'bien nettement décrit' by the words of that description *Volumen in quo continetur Cicero in Catullina et idem pro Quinto Ligario et pro rege Deiotaro et de publicis literis et de actione idemque in Verrinis*: a point however which is quite separable from the other, and on which opinions will doubtless vary. I may observe that M. Delisle whose judgment on

the smudged *titulus* would be invaluable, does not appear to have seen it: yet the matter cannot be decided until the MS. has been submitted to the eyes of a great many palaeographical experts. But Mr. Peterson has quite decided this point to his own and Mr. Clark's satisfaction; he has reiterated 'the Cluni MS.' or 'Cluni' nearly twenty times in one paper (*Classical Review* 8. 401-406), as if a thing resting on little or no evidence could be proved by reiterated assertion. Against any such hazardous conclusion, I conceive myself bound once more to offer a determined and emphatic protest.

ROBINSON ELLIS.

REVIEWS.

RODIER'S *DE ANIMA OF ARISTOTLE*.

Aristote. Traité de l'Âme. Traduit et annoté par G. RODIER, Maître de conférences à la faculté des lettres de l'Université de Bordeaux. Paris. E. Leroux. 2 vols. 1900. Pp. xvi. 269, 589. Frcs. 25.

THE amount of work that has been bestowed on the *de anima* during the quarter of a century since the second edition of Trendelenburg might be taken to justify a new edition which did no more than put the results of those and earlier labours in an easily accessible form. M. Rodier's notes contain a copious record of the opinions of the scholars who have preceded him: but apart from this the independence and moderation of his own judgments make his book a valuable addition to the literature of the subject.

It is of course easy to suggest improvements. The notes are often on such a scale that it is difficult to see the wood for the trees, and there are many cases where particular interpretations are discussed at a length quite disproportionate to their merits. Wallace for instance is frequently treated with a ceremony which one would hardly have expected from the curt sentence with which he is dismissed in the preface. On the other hand, for all the wealth of detail there is little attempt at a general treatment of the subject. The book is nothing but text translation and notes: and I think that even at the cost of increasing its already formidable bulk an introduction might have been very useful, while there are many

questions which could be more satisfactorily treated in appendices than in notes.

The translation of a book like the *de anima* is often inevitably rather paraphrase than metaphor, if it is to be of any assistance to the understanding of the text. M. Rodier has attempted to combine the two by the method of inclosing in square brackets the words which do not form part of the literal translation. The effect is not always happy, as for instance in the following translation of B 5 417^a 30-^b2 ἀμφότεροι μὲν οὖν—τρόπον 'Les deux premiers sont donc, l'un et l'autre, savants en puissance, mais l'un [devra, pour passer à l'acte, avoir été] modifié par l'étude et avoir passé, plusieurs fois, de l'habitude contraire [à la science], tandis que ce sera d'une façon différente que l'autre passera, de [l'état qui consiste à] posséder la sensibilité ou la grammaire, sans les exercer [actuellement], à [celui qui consiste dans] l'acte [même de sentir ou de mettre en œuvre la science grammaticale].'

Perhaps the most marked characteristic of M. Rodier's work is his conservative treatment of the text and in particular his steady refusal to admit dislocations. I think he sometimes carries this conservatism to an extreme point; but there are many passages where his defence of the vulgate appears to me successful. Instances may be found in A 3. 406^b 2, 3 (where he retains κατὰ τὸ σῶμα and ἐνδέχεται, while in the main accepting Bonitz's criticism): in A 4 408^a 24-29 (where he points out very forcibly in opposition to Bonitz that the close re-

semblance between the *ψυχὴ ἀρμονία* theory and Aristotle's own makes it natural and appropriate to indicate before leaving the subject that the *ἀρμονία* theory really does give an answer to some of the most difficult problems involved): and in *Γ* 3. 427^b 14 ff. Instances might be multiplied. But I think it will be more useful if instead of indicating the many passages where I think M. Rodier is right I refer to some of those in which I find myself unable to agree with him.

In *B* 1. 412^a 16–17 M. Rodier does not seem to me to have fully grasped the argument. He appears to have taken the text in *l.* 17 as *οὐκ ἂν εἴη σῶμα ἢ ψυχὴ* for he translates 'l'âme ne doit pas être le corps,' though he prints *τὸ σῶμα ψυχὴ*. But neither reading is satisfactory in view of the following words, *οὐ γὰρ ἐστὶ τῶν καθ' ὑποκειμένον τὸ σῶμα, μᾶλλον δ' ὡς ὑποκειμένον καὶ ἄλλῃ*, which give a reason neither for the proposition that the body is not soul nor for the proposition that the soul is not body; but for the proposition that the body is not form. The argument as I believe it must have stood may be stated as follows:—

In the case of body which being alive is not mere body but a substance composed of form and matter, the body cannot be form; for body is not predicable of a subject but is rather the subject or matter; the soul therefore must be the form of the composite substance.

The paraphrase of Themistius gives the argument substantially as I have given it, ending with the conclusion *ἀναγκαῖον ἄρα τὴν ψυχὴν εἶδος εἶναι καὶ ἐντελέχειαν καὶ οὕτως οὐσίαν ὡς εἶδος*. It then proceeds *ὅτι γὰρ οὐ σῶμα ἢ ψυχὴ οὐδὲ ὑποκειμένον χώραν ἔχει*.... This appears to me to suggest that in his text the conclusion that soul is the form was based on the two propositions (1) that body is not the form, and (2) that the soul is not body. If this was so, our text would seem to have preserved only the second of the two propositions together with the argument used in support of the first. However this may be, I feel clear that some such words as *οὐκ ἂν εἴη τὸ σῶμα εἶδος* should replace the words *οὐκ ἂν εἴη τὸ σῶμα ψυχὴ* in their present position.

In *A* 1. 402^b 5–7 where the question is raised as to the possibility of defining soul as a whole, and in *B* 3, 414^b 19–28 where it is taken up and answered, M. Rodier devotes considerable labour and ingenuity to showing that the objection to a single definition is that the kinds of soul are not

co-ordinate but subordinate, *i.e.*, that the nutritive soul is comprehended in the sensitive, and so on. As he summarises it (*p.* 20) 'l'âme n'est pas un genre, et il n'y en a pas, à proprement parler, de définition, parce que les diverses sortes d'âmes ne sont pas des espèces coordonnées; qu'il y a, entre elles, de l'antérieur et du postérieur.' So again, (*p.* 217) 'Aristote ne songe pas à la question de l'existence des genres; il dit seulement que l'âme n'est pas un genre.' I think this involves a misconception of the two passages in question and perhaps of the position of universals in Aristotle's theory of knowledge. What Aristotle says in *B* 3 is not that 'l'âme n'est pas un genre' at all: but that in the case of kinds of soul as in that of geometrical figures the only general notion which will fit all is one which is not proper to any particular kind of soul or any particular figure, and that it is absurd to look for a general notion in these *as in other cases* without investigating the infimae species. He does not base the argument on *τὸ ἐφεξῆς* at all, but brings that in subsequently as a mere note of the closeness of the analogy between geometrical figures and the kinds of soul. The point of the words *οὕτε γὰρ ἐκεῖ σχῆμα παρὰ τὸ τρίγωνον κ.τ.λ.* is not peculiar to classes of which the components are in series, as may be seen in *Met. Z.* 13. 1038^b 10–1039^a 2: nor I think would Aristotle recognise it as accurate to say that *σχῆμα* and *ψυχὴ* are not genera (see for instance *Met. B* 3. 999^a 10–12). The case is in fact a particular application of the doctrine that in strictness the object of knowledge is the form which is common to all individuals of a species, not the genus.

In *Γ* 2. 425^b 15–17 *ἐτι δ' εἰ καὶ ἑτέρα εἴη ἢ τῆς ὁψέως αἰσθησις, ἢ εἰς ἄπειρον εἶον ἢ αὐτὴ τις ἔσται αὐτῆς* M. Rodier translates 'En outre, alors même que le sens de la vision serait autre [que la vue], ou bien il faudra aller à l'infini, ou bien ce second sens devra se sentir lui-même.' The obvious translation of the words *ἢ εἰς ἄπειρον—αὐτῆς* seems to me however to be 'either the series [of senses each having its predecessor for object] will continue to infinity or some one of the series will have itself for object.' And the logic of the argument also favours this view: for strictly the necessary alternative to the continuation of the series to infinity is not that the second of the series but that some one of the series should be its own object.

In *Γ* 2. 426^b 15–17 M. Rodier prefaces his own explanation by arguing chiefly on the strength of *de part. an. B.* 10. 656^a 27 ff. that the organ of touch and the organ of the

common sense are identical, and also from *de an.* B. 11. 422^b 34-423^b 26 that flesh is not the organ of touch: and then proceeds 'Aristote remarque donc ici que l'organe immédiat du sens commun ne peut pas être la chair. Et il en donne la raison suivante: le sens commun doit saisir la différence des sensibles qu'il discerne; il faut donc qu'il les sente l'un et l'autre, ce qui revient à dire que l'organe du sens commun doit être affecté par l'un et par l'autre. Comme la chair n'est affectée que par contact, il faudrait, pour qu'elle fût l'organe du sens commun, que les sensibles visuels et sonores, par exemple, exerçassent un contact sur elle. ce qui, en fait, n'a pas lieu.' This appears to me eminently unsatisfactory as an interpretation. If Aristotle is here assuming the correctness of the argument of B. 11 according to which flesh is not the organ of touch but a medium whose function in relation to the sense of touch corresponds to that of air and water in relation to sight hearing and smell, I do not see that there is any possible point in considering at all whether it is the organ of the common sense. On the other hand if, as the words *ἀνάγκη γὰρ ἦν ἀπτόμενον αὐτοῦ κρῖνεν τὸ κρῖνον* to my mind suggest, the popular opinion that *σάρξ* is the organ of touch and that touch requires no medium is here assumed, the argument is consecutive enough: flesh, the organ of the fundamental sense of touch, cannot be the immediate organ of the common sense, for if it were, a judgment could only be passed by touching the object itself: nor indeed can a judgment involving qualities perceptible by different senses be formed by means of any of the organs of sense taken separately. I do not think the analysis of B. 11 is at all fatal to this view. Aristotle is quite capable of dissenting from the popular opinion and then returning to it and using it where his distinction is unimportant for the question under discussion. In fact he has already done so in regard to the argument of B. 11 in *Γ. I.* 424^b 27-30,

καὶ ὅσων μὲν αὐτῶν ἀπτόμενοι αἰσθανόμεθα, τῇ ἀφ᾽ ἧ αἰσθητὰ ἐστίν, ἣν τυγχάνομεν ἔχοντες· ὅσα δὲ διὰ τῶν μεταξὺ, καὶ μὴ αὐτῶν ἀπτόμενοι, τοῖς ἀπλοῖς, λέγω δ' οἷον ἀέρι καὶ ὕδατι.

An instance of conservatism verging on the heroic is to be found in *Γ. 6.* 430^b 14-20. Prof. Bywater (*Journal of Philology*, vol. xvii. p. 58) has pointed out that the clause *κατὰ συμβεβηκός δὲ—ἀδιαίρετα* (ll. 16, 17) and the following sentences are appropriate if not necessary as a supplement to the words *εἰ δ' ὥς ἐξ ἀμφοῖν καὶ ἐν τῷ χρόνῳ τῷ ἐπ' ἀμφοῖν* (ll. 13, 14): and his reconstruction of the passage, by simply transferring *τὸ δὲ μὴ κατὰ ποσὸν—ψυχῆς* (ll. 14, 15) to a position after *μήκει* in l. 20, and reading *ὁ νοεῖ* for *ὁ νοεῖ* in l. 16 appears to me quite convincing. M. Rodier keeps the order of the vulgate but in ll. 16, 17 reads *κατὰ συμβεβηκός δὲ, καὶ οὐχ ἡ ἐκεῖνα, διαίρετὰ ὁ νοεῖ καὶ ἐν τῷ χρόνῳ, ἀλλῃ ἀδιαίρετα*, the only changes being the placing of the comma before instead of after *διαίρετὰ* and the substitution of *ἀλλῃ* for *ἀλλ'* ἡ. He understands the sentence as referring to the *νόησις τῶν τῷ εἶδει ἀδιαίρετων*, and takes *ἐκεῖνα* as meaning *τὰ κατὰ ποσὸν ἀδιαίρετα*. His interpretation may be put shortly as follows: 'the *ἀδιαίρετα τῷ εἶδει* are apprehended in an indivisible time and by an indivisible mental operation: the time and the mental operation can only be regarded as divisible accidentally, and not as in the case of *ἀδιαίρετα κατὰ ποσὸν* (which are *δυνάμει διαίρετὰ*): and in all other respects they are indivisible.' Apart from the question whether *ἡ ἐκεῖνα* and *ἀλλῃ ἀδιαίρετα* can bear the meanings assigned to them the result seems to me both clumsy in expression and inept in substance. It does not perhaps necessarily follow that it is not what Aristotle wrote; but I cannot believe that it is.

In conclusion I would repeat that students of Aristotle owe M. Rodier a debt of gratitude for a really valuable book.

H. M'LEOD INNES.

CHOLMELEY'S *THEOCRITUS*.

The Idylls of Theocritus. Edited with Introduction and Notes by R. J. CHOLMELEY, M.A., Assistant Master at the City of London School. London: George Bell & Sons. 1901. Pp. viii, 392. 7s. 6d.

PROBABLY in no country has Theocritus been

more diligently studied or had greater influence upon the native literature than in Britain. Yet though this study dates back more than three hundred years, the helps supplied to students by scholars have on the whole been curiously meagre. A goodly number of editions have appeared but com

mentary in most of them has hardly extended beyond critical notes. The most pretentious of these editions—Warton's edition of 1770—is in several respects the worst. Warton had more advantages than fall to the lot of most editors; he had at his disposal the collected materials for two editions that were never completed. The most industrious and most careful collator of the MSS. of Theocritus that has ever lived, James St. Amand, of Lincoln College, Oxford, had bequeathed in 1754 his great collection of materials, the work of a lifetime, to the Bodleian. The collection contained admirable collations of ten MSS. in the Vatican with some details regarding the readings of several others and less good but still valuable collations of the best MSS. at Florence and at Paris. Warton knew so little how to handle his materials that in an appendix he lumped together the readings, drawing from St. Amand's Vatican Collations under the general heading Vat. without ever taking the trouble to record from which of the numerous Vatican MSS. the reading was taken.

The next important English edition was Gaisford's with critical notes only and founded as ill-fortune would have it rather upon the careless and comparatively worthless collations of D'Orville than upon the much more valuable materials left behind by St. Amand. In 1821 Thomas Briggs, a former Fellow of King's College, Cambridge, published his edition with Latin translation and notes which for long held the field deservedly as the student's book. His text and his notes alike were constructed on a sensible and business-like method. Wordsworth was a far greater scholar and his conjectures with the possible exception of those by the unknown scholar who wrote the best MS. k. are the best that have been made on Theocritus. But to the beginner who knew nothing of Doric and found Theocritus difficult, Wordsworth gave very little help. His illustrations often drawn from the Christian Fathers illustrated nothing to the undergraduate but the profound learning of the bishop. Paley's edition was hurried, as unfortunately much of his work was, but it was useful to the student. Dr. Kynaston's book was intended for still younger students. Though much more elementary it is modelled to some extent upon Fritzsche's German edition, which, as revised by Hiller, is the best edition ever published for young students. Mr. Cholmeley aims at supplying the English reader with a similar work in English. His read-

ing of Theocritean literature is wide, thorough, and up to date. Nothing of any importance seems to have escaped him. In his introduction and commentary he discusses the views propounded by innumerable critics and gives the substance of them in a nutshell. His *conspectus* of readings, however, is disproportionately short, seeing that the book is so thorough in other respects and the account of the dialect at the end is too brief and often expressed in a phraseology which to the beginner will be misleading. Thus to say (p. 379) that 'η always becomes α in terminations' is to turn the history of the language upside down. It is not enough to say of the hyperdoricism ποιμάν (p. 381) that 'in stems of words α appears for η in many cases, but by no means universally, ποιμήν not ποιμάν; ἀρεχθής not ἀρεχθάς.' Nowhere apparently is it explained to the beginner that in Attic η two original sounds are confused which Doric keeps distinct. Equally unhistorical is it to say that ᾱ stands 'for ου (=αο) in genitive first declension.' The inclusion (p. 36) of ἀνεσσι among 'long obsolete Homeric forms' when in Theocritus' own time the engravers were still writing Aeolic inscriptions containing similar forms, shows that Mr. Cholmeley has devoted less attention to the history of the language of his author than it deserves. For a second edition the account of the dialect should be rewritten and a clear statement made at the beginning of the relation in which the sounds of Doric stand to the sounds of Attic. Nor should such an account be founded like the present on Ahrens' work of 1843 but on the more recent treatment by Boisacq, Pezzi, and others.

The introduction which occupies nearly sixty pages is clear and precise. It is divided into four sections: A. The Life of Theocritus, B. Theocritus' Verse, Style, and Dialect, C. Authenticity of the Poems attributed to Theocritus, D. The Pastoral. For the Life of Theocritus the ancient authorities are collected and their value discussed. To the poet's relations with the Ptolemies considerable space is devoted. It is argued that Theocritus was in Alexandria as a court poet before 271 B.C.; that to a still earlier period, 275 B.C., belongs the address to Hiero; that Theocritus was a native of Sicily; that the theory of his Coan origin is without foundation and that the Scholium on *Id.* vii, 21 does not prove 'that Theocritus was a Coan or even that he had relations in the island.' On the other hand Mr. Cholmeley argues that the story of

Th
sh
tru
Le
Al
of
fir
the
bet
bir
310
lat
idy
284
ret
wel
B C
aris
to C
on
fou
like
Cho
it
viol
pro
othe
of h
his
lent
prin
poet
for
on A
on
grie
the
to A
text
with
rank
and
reme
colla
ting
have
infer
sent
petu
dence
brief
MS.
that
centu
could
older
Paris
The v
late d
ness
NO.

Theocritus' connexion with Philetas (or should we now write Philitas?) is to be trusted and that Theocritus along with Leonidas of Tarentum, Asclepiades, Alexander the Aetolian, Nicias and Aratus of *Idyll* vii, (who, as the quantity of the first *a* in his name shows, is not the poet of the *Phaenomena*) were in Cos probably between 290 B.C. and 285 B.C. (p. 14). The birth of Theocritus is therefore dated about 310 B.C.; his visit to Cos twenty years later; his pastoral poetry, the scene of some idylls being certainly laid in Cos, between 284 and 280 B.C. After this Theocritus returned to Sicily and finding but a cold welcome departed to Alexandria about 274 B.C., whence later, after a coolness had arisen between him and Ptolemy, he retired to Cos about 270 B.C. (p. 35). The evidence on which any life of Theocritus can be founded is so slight that scholars are never likely to agree on its details. But of Mr. Cholmeley's piecing together of the facts it may at least be said that it does less violence to probabilities and is much less a product of fancy than those of Gercke and others whom he confutes. For the whole of his introduction he has made good use of his predecessors especially Legrand's excellent book on Theocritus and Couat (misprinted throughout as Conat) on Alexandrian poetry. His account of the MSS. evidence for the authenticity of the poems is founded on Ahrens' paper in *Philologus* xxxiii and on Hiller's *Beiträge zur Textgeschichte der griechischen Bukoliker*. To no scholar has the criticism of Theocritus owed more than to Ahrens, wild as his transpositions in the text are. Though apparently he never saw with his own eyes a single MS. of the first rank, he was well served by his collators and in particular Dübner deserves to be remembered for the care with which he collated the Paris MS. D and distinguished the various hands which have corrected it. One piece of erroneous information regarding it, however, he sent to Ahrens which bids fair to be perpetuated in spite of the contradictory evidence of the old Paris Catalogue, M. Omont's brief catalogue, and of the writing of the MS. itself. Dübner unfortunately asserted that the MS. belongs to the fourteenth century. There are few hands of which it could be said with more certainty that it is not older than the very end of the fifteenth, the Paris Catalogue assigns it to the sixteenth. The value of the MS., notwithstanding its late date, is very great, but obviously its lateness invalidates all theories which are

founded upon its being from one to two hundred years earlier. Another misconception which seems to prevail regarding this MS. is with regard to the portions into which the part of it containing Theocritus is divided by blank spaces. The whole MS. is in one handwriting. The symbols D¹, D², D³ as Mr. Cholmeley gives them, or D^A, D^B, D^C according to Ahrens, only indicate that the portions of the MS. so named are drawn from different texts or collections of the poems. Mr. Cholmeley no doubt knows this, but his remarks on the MS. might possibly convey a different impression to the reader. Moreover, it is not clear that it was the scribe of D who drew his text in different parts of his MS. from different sources; the gaps which he leaves in his MS. are clearly intended to show that he considered there were *lacunae* in his source or sources and that he could guess approximately how great these *lacunae* were. Thus it seems that somewhere about 1500 A.D. a copyist made the MS. D from a source which he recognised as defective and which therefore, as may be argued from the points where the *lacunae* come, had once contained more Theocritean poems than we now possess. It may be added that Vat. 23 is no longer quite so mutilated as it was, having been rebound in one volume instead of being in fragments throughout two volumes as it was when the published collations were made from it.

Mr. Cholmeley's discussion of the poems after *Id.* xviii. which cannot with certainty be attributed to Theocritus is good. *Id.* xxi. he ingeniously but hesitatingly attributes to Leonidas of Tarentum; xix. he, like others, assigns to Bion; xx. xxiii. xxvii he rejects absolutely, the last (1) on the ground of its style, an argument which may be valid, and (2) on the ground of its coarseness, which, considering what Theocritus can write on occasion in poems undoubtedly genuine, is surprising. He seems to me right in taking *Id.* xxv. and *Megara* together as the work of one author, whether Theocritus or another.

Of the commentary it may be said that it is sufficient for all practical purposes. I am sorry Mr. Cholmeley does not accept the reading *πορθμῆ Καλὸνδνίῳ* in *Id.* i. 57 which is practically the reading of k (*πορθμῆ*) and is also suggested by Vat. 20 *πορθμῆ*. His argument that verse 24 suggests Sicily is of doubtful value. That Chromis the Libyan could as easily be found in Cos as in Sicily is shown by the mention of a Libyan in an inscription of Cnidus (Collitz-Bechtel, 3510), while verse 65 occurs in the song, which is

certainly a Sicilian song though its setting need not be Sicilian.¹ Six verses later his explanation of *ἐλελάθοντα* as a present formed from the perfect stem is doubtful on account of the quantity. That the perfect stem is short in feminine participles is true but not to the point.

In iv. 20-22 Mr. Cholmeley rightly takes τοὶ τῷ Λαμπριάδᾳ separate from τοὶ δαμόται as 'I hope Lampriades' folk, the demesmen,' etc., but his further note 'Who Lampriades was is wholly unknown; perhaps an eponymous hero of the deme,' seems very doubtful. Deme heroes in the south of Italy would not have been much better known to the majority of Theocritus' readers than they are to us; the reference must have been more generally intelligible. May it not have been to a proverbially envious and mischievous character whom the Demesmen resembled? Such an one was Πατακίσκος ὁ Λαμπρίωνος in Herondas iv. 63 who is apparently the same as the Πατακίων of Aeschines in *Ctes.* 189 and appears again in the proverb Πατακίωνος συκοφαντικώτερος in Mich. Apost. xiv. 13. A patronymic directly formed from Λαμπρίων could not find a place in hexameter verse; hence therefore Λαμπριάδα like Δευκαλίδῃ (voc.) from Δευκαλίων in *Iliad* xiii. 307. If this explanation is possible the passage means 'May the Sons of Belial the Demesmen get such an one when they sacrifice,' and the reading *κακοφράδμων* or *κακοφράδμων* of the Harleian MS. might then be justified in the next line. In *Id.* v. there are many points where the text is uncertain or unsound but the number of various readings given is very small. In v. 125 τὰ δὲ τ' οἶσνα καρπὸν ἐνείκαι is read without variant or comment although the reading is only a conjecture of Fritzsche's and far from certain. In the note on vii. 99 discussing who Ἀριστὶς might have been, the conjecture of E. Maass (*Aratea* p. 320) that he was Aristotherus the astronomer might have been mentioned. In ix. 26 Ἰκαρίαυρὶ is rightly kept but surely with the wrong explanation. The rocks can hardly be those of the Island of Icaros; there seems no difficulty in the ordinary explanation that they are the cliffs of the Icarian Sea which according to the scholia on *Iliad* ii. 145 was the name of the sea between Crete and Sicily. Bergk's Ὑκ-καρίαυρὶ is rightly rejected. Greeks were not

likely to talk of a place which was always a barbarian town and which moreover had been destroyed 150 years before.² Reading, text and commentary of *Id.* xvi. 63 are curiously confused. The text and the lemma of the note are *παρελθεῖν* but the explanation is of *παριπεῖν*. On the very corrupt verse xxi. 15 Mr. Cholmeley makes the ingenious suggestion to read οἰδεῖς οὐ σισύραν εἶχ' οὐ λῖνα κ.τ.λ. which if not quite convincing is at least as good as any other that has been made. A better illustration for the battered ears of the boxer Amyceus (p. 341) would be the statue of a boxer found in Rome in 1885.

One merit of this edition deserves the reader's special gratitude,—the number and excellence of the parallels from Greek and English literature. They are not dragged in by force but are really to the point. On the other hand in closing this review it is necessary to mention one serious drawback to the book from the point of view of the serious student. This is the number and grossness of the misprints. No blame attaches to Mr. Cholmeley for the sorry condition in which his book appears. Owing to his absence from the country the proof reading was left to a friend and the tender mercies of the Clarendon Press reader. The friend must be made responsible for the way in which the names of writers on Theocritus are presented to us. As already mentioned Conat appears uniformly as Conat; Kuiper is disguised as Kuiper, Futh as Fath and again as Frith. But the press reader might surely have corrected such sentences as 'the road... must have laid to the north of Pyxa' (p. 247) or 'neither of these *ars* given in Liddell and Scott' (p. 315). The ingenious suggestion to emend *νύμφα γαμεθεῖς* ἀνάχοιτο in viii. 91 to *νύμφαν γα μεθεῖς ἄ.* will first require to be emended itself, for it has been printed *νύμφαν γαμεθεῖς*. After such things as these one hardly expects on turning to the last leaf, to find that the book has been printed at Oxford by the Printer to the University. It is to be hoped that the demand for a second edition will soon afford Mr. Cholmeley an opportunity to set these and various other points to rights. At present they are blemishes on a book which will be very useful.

P. GILES.

¹ Apparently Mr. Cholmeley changed his opinion afterwards, for in the introduction to *Id.* iii. (p. 212) *Id.* i. is said to be a Coan poem.

² If Cluverius is right in saying that the modern name Carini represents an older Muro di Carini (for d'Carini), the place must have revived enough to perpetuate the name.

MOHL ON THE CHRONOLOGY OF POPULAR LATIN.

Introduction à la Chronologie du Latin Vulgaire, étude de Philologie Historique.
Par F. GEORGE MOHL, Lecteur à l'Université de Prague (Bouillon, Paris, 1899, 10 fr.).

THIS is a most interesting and important book. It appeals, in the first place, to all students of Latin as a language, and in the second, to all who are interested in tracing the historical influence of the Roman dominion upon the civilisation of Europe. And if its conclusions or even its general standpoint be made good—and the author has certainly 'rendered it extremely probable'—it marks an epoch, and it may be fairer to say that it creates one, in the whole study of Romance Philology. Even to one who can claim no special knowledge of this latter department it is clear that Dr. Mohl has completely overthrown the current conceptions of the way in which Latin broke up into the Romance tongues. We have generally assumed that Vulgar Latin—though we did not ask ourselves precisely what was meant by the phrase—being planted down in so many different countries, proceeded to convert itself, some time between, say, Marcus Aurelius and Charlemagne, into so many different languages. In the light of the criticism which Dr. Mohl has focussed upon various vague statements of this kind, there emerges for the first time a consistent and intelligible theory, or set of theories, which, whether they are finally accepted or not, can at least be rationally discussed. We are no longer beating the air, wrestling with impalpable generalities; but considering definite theses which can be tested, and either confirmed or modified by the ordinary methods of scientific philology. This is a quite enormous gain, as every one will feel who remembers the distressing vagueness on all chronological points of writers like Diez and Brachet¹; or the wise but not less disappointing silences of Meyer-Lübke's great Grammar. However much correction Dr. Mohl's essay may receive in details, and even if no one of his theses should be maintained in its present form—a result which I hardly think likely—he would still deserve our gratitude for the breadth of view, the learning, and the courage he has shown in grappling with a

Lernaeon tangle of problems. Other enquirers must follow the lines he has laid down, and his exploration will do a great deal to stimulate further research. *De l'audace, toujours de l'audace* is the only motto by which a road-maker can accomplish his task; and considering its magnitude, the reader will look leniently upon errors in particular points, and even upon an occasional lapse from sound methods of reasoning. When all these are pointed out and corrected the book still remains a great achievement.

The high-water mark of previous speculation is represented by Gröber's canons (*Archiv. Lat. Lex.* 1. p. 213), which were the first attempt to connect with Romance philology the different dates at which Latin was introduced by Roman conquest into the different provinces. The Romance languages, excluding Italian, fell into a kind of order of seniority, thus,

1. Sardinian.
2. Spanish.
3. Portuguese.
4. Catalanian.
5. Provençal.
6. French.
7. Romansch (Rhaeto-romanian).
8. Roumanian.

This order is still one of the most important conditions of the problem, but by no means the only one, as Gröber was inclined to assume. His doctrine formed a series of steps, of which the first was that the agreement of all these eight branches in any particular with Italian and Classical Latin proved that that particular form or use was common to Classical Latin and Vulgar Latin; the second, that agreement between all save Italian and Classical Latin proved that the form or use existed in Vulgar Latin at least as early² as 100 A.D., and so forth, until finally we arrived at elements common only to Sardinian and Spanish, and these, it was concluded, must have existed in Vulgar Latin as early² as 200 B.C.

It will be seen at once that this was an application of Schleicher's 'Stammbaumtheorie' in almost its crudest form, and was open to all the criticisms which have caused

² Gröber writes 'as late as' ('belegt die Existenz einer Wortform bis nach 100 n. Chr.'). As Dr. Mohl's French phrase ('jusqu'à') is ambiguous, I have expressed what seems to me the more important aspect of the date.

¹ Bourciez's admirable *Précis de Phonétique Française* (New Edn. 1900) gives many valuable points, within a very small compass.

that theory to disappear from our text-books of Philology: for example, we have absolutely no right to assume, without special evidence, that some word common to Sardinian and Spanish was not introduced into both either from Latin itself or some neighbouring form of it at some date far later than 200 B.C. This consideration alone was enough to bring Gröber's edifice to the ground; but even he left us to enquire what he precisely meant by Vulgar Latin, why he distinguished it so sharply from Classical Latin, and how far he meant to regard it as one and the same language all over the Roman world from 200 B.C. till 400 A.D. On these points there has been much cry and little wool; and even Dr. Mohl, in his opening chapters, does not altogether escape from the depressing atmosphere of unsupported generalities from which his book as a whole may be said to have delivered us. His main theses may be stated as follows:

1. Starting (p. 23) from the principle laid down by Meyer-Lübke that Vulgar Latin was (at one time) an actual single spoken language and that dialectic variations within it (during that time) must not be assumed except where the evidence is conclusive, Dr. Mohl ends (p. 276 ff.) by enumerating several such variations which he regards as proved, e.g. 'en Afrique, si nos souvenirs sont exacts,¹ il n'y a pas d'exemples de la réduction' of *au* to *o*.

2. The origin of this language is not to be sought in any of the Provinces, but in the Latin spoken in Italy generally, i.e. the language which resulted from the gradual superimposition of Latin, especially after 89 B.C., upon all the tribes of the peninsula, who till Latin reached them had been speaking different languages,—Etruscan, Celtic, Venetic, Greek, Messapian, as well as the Italic dialects in the strict sense—Oscan, Umbrian, Volscian, and the rest.

This resultant language which we may call Italicised Latin or 'Italo-Latin,' differed in many respects from the language of the cultured class at Rome, but it was by no means unintelligible to them; there was no break in continuity between the two. The fusion is admirably illustrated (p. 50) by the fact that Augustus, born at the Volscian Velitrae, always declined *domus*

¹ The italics are mine. The phrase recurs on p. 246; Dr. Mohl avows rather frankly the weak joints in his armour.

with a good Volscian Genitive, *domos* (Suet. *Oct.* 87), and by other hardly less striking features.² And I may add that actual examples of *insec.* in this Italicised Latin may be found appended to nearly every section of my 'Italic Dialects.'³

3. It follows that the peculiarities of this pro-ethnic Romance are all ancient and must be studied in their historical connexion with the peculiarities of the Dialects from which they were introduced into Latin.

Thus the palatalisation of the gutturals in Romance is put into fruitful connexion with the partial appearance of the same phenomenon in Umbrian and S. Oscan:—and I should add Marsian (*Marsi* = pure Lat. *Martii*) Paelignian (or N. Oscan),⁴ and also Etruscan to the list. And some striking divergences between the Romance languages are explained as due to changes in the parent Italo-Latin which did not spread to particular areas of Romance. Thus (p. 27) the It.-Lat. forms *illui*, *illuius*, and their derivatives are strange to Spain because *huius*, *hui(e)* on the pattern of which they were formed had gone out of use with all other cases of *hic* in the greater part of Spain at an early date. Seneca and Lucan do not use *hic*, but *iste* in its place.

But this is only half of the story. Perhaps the most important of all Dr. Mohl's conclusions is the following.

4. Upon this popular stratum of spoken, colloquial Italo-Latin, was continually imposed the usage (in vocabulary, morphology, and idiom) of literary Latin. The civil authorities, the military authorities, the schools endowed by government, and last but not least the Church, all enforced upon the provinces the standard literary idiom,

² Mohl hesitates to recognise non-Latin Nominatives in *Sannis*, *Arpinas*, etc. (Brugmann, *Grundr.* i. 1 p. 551). But Brugmann seems to me certainly right, though he has removed the remark from his second edition. The whole formation in *-ti-* is non-Latin, as I hope to show in a forthcoming paper on the Ethnica of Italy.

³ They were so frequent that, with a few similar documents, they seemed to call for a special numeration, see the 'Notes' (i-xliii) *passim*.

⁴ But not the Latin of the *Duenos*-*insec.*, as to which Dr. Mohl seems under some strange delusion (pp. 304-5). The sign *o* (i.e. *c* in retrograde script) appears only in *uirco*, *cosmis*, *pacari*, *feced*; and it is probable in *feced*, possible in *pacari* that we should read *k* instead of *c*; *k* occurs nowhere else. What could be further from the facts than to say that we have here a distinction of '*k* velaire, *c* palatal'?

which never died out, and which remained in living contact with colloquial speech until the break-up of the Empire.¹ Then, but not till then, the old bond was loosed, and the countries of Europe, with their languages, plunged into the isolation of the Middle Ages.

The results of this perpetual fusion between a standard language and popular idiom are of vital importance to Philology. Nowhere else have we such ocular demonstration of an external interference with Phonetic change, and nowhere was the light it throws on such changes more urgently needed. Thus we see how it was that *Fr. chose* came by its *ch*. Had it sprung directly from *cosa*, the colloquial Italo-Latin form of the Republic, it would have retained its *c* as much as *coctus* from *cocture* or *col* from *collum*; as it was, the schools inculcated *causa* as the correct pronunciation and so exposed the word to the change which made *carum* into *cher*, *cambiare* into *changer*. But the word *causer* again, from *causari*, shows a new introduction of a literary form at a far later epoch. Mohl declares with literal truth, 'there was no epoch at which a literary form could not pass directly into colloquial language.' The attractive explanation (p. 248) of the curious prohibitive Infinitive (*Fr. ne pas fumer*, *Ital. non dimenticare*, etc.) as derived from the (Oblique) Impf. Subjunctive of Classical Latin (cf. *Roum. nu lăudă* 'ne lauda,' beside *nu lăudareti* 'ne laudate') is another more recondite example of the same principle.² In just the same way, at a far earlier epoch, the influence of Greek schoolmasters gave to cultured Latin the Nom. in *-us* (identical in sound with Gr. *-ος* of the *κωμῆ*) in place of the mere *-o* to which the orig. *-os* had sunk in spoken Latin by 150 B.C. On this long-debated point I venture to think Dr. Mohl (p. 183 ff.) has said the last word.

Finally 5. Peculiarities due to the ancient dialects of Italy, from which Italo-Latin received its native colour, are fairly frequent in Italian and its modern dialects; (e.g., the complete loss of

final *-t* (p. 254); Italian has no *-t* form like *Fr. parle-t-il*; contrast, e.g. *come sta ella?*); but they occur only sporadically elsewhere; more often in Sardinian and Spanish than in the younger branches (pp. 55, 117, 254 ff.).

6. The result of these principles is to establish four great periods in the history of Latin (Ch. vi.):

(a) The formation of the Italic Dialects. This lasted down to the Hannibalic War in some parts of Italy; down to Sulla in others.

(b) The Constitution of the general Latin of Italy (Italo-Latin, as I suggest it be called). From Hannibal, or Sulla, down to Augustus and later. It is to this period that Mohl refers, with great probability, some of the most striking changes in Romance, such as the palatalisation of the gutturals.³

(c) The Unification of Imperial Vulgar Latin; from the Caesars to the beginning of the fourth century.

(d) The Decomposition of Imperial Vulgar Latin. From the beginning of the fourth century (e.g., 329 A.D.⁵ when Constantine moved to Constantinople) to the fall of the Empire and later.

I have happily but little room left for the thankless task of pointing out defects. In the first half of the book, and sometimes later, Dr. Mohl gives far too few examples of his general statements; for instance one would gladly sacrifice many pages of graceful rhetoric for half-a-dozen *insec.* to illustrate the essential unity of Imperial Latin (p. 39); and at least one or two of the Romance treatment of German *ki, ke* as distinct from Latin *ci, ce* (p. 291). The points seem to be admitted and the reader could probably hunt examples elsewhere, if he had time; but it is really not his share of the work. Akin to this is the natural but fatal weakness of unverified references. On p. 113 we are astonished to learn 'd'après le témoignage' of Livy (ix. 36), that the Roman youth of the fifth century B.C. was regularly trained in Etruscan. Livy expressly rejects this theory and

¹ I do not think Dr. Mohl quotes the very important remark of Suetonius (c. 88) about Augustus' bad spelling.

² Mohl does not explicitly mention the point which seems to me to place this explanation almost beyond doubt, namely that this Inf. is especially regular in quasi-public documents, street-warnings and the like; where the legal Impf. Subj. in Latin (e.g. in *Senatus Consulta*) was regular.

³ I do not wish to be understood as accepting more than the general principle of this theory. For example (p. 311) the spelling *Iuvina* is the merest freak of priestly etymology, as I have shown in *Ital. Dial.* p. 405 footn.

⁴ The title is perfectly sound, in spite of the curious (and suggestive) juxtaposition.

⁵ So Mohl. On the precise date see Bury, in his Edition of Gibbon, II. 157, footn. 65.

gives a convincing reason for so doing. The same author in xxv. 3 makes no reference whatever to the subject in hand on p. 96. The reference to Gellius 11. 7. 5 on p. 62 does not quite justify the 'témoignage formel' ascribed to him that 'Etruscan was still generally spoken in the country.' One might refer to 'Manx or Anglo-Saxon' to-day in precisely the same way as Gellius does to 'Etruscan and Gallic.' The authority from whom the statement as to Ovid is taken on p. 177 must have said something more intelligible than that '*gaudia* pour *gaudium* apparait régulièrement à l'élision,' seeing that no Case of *gaudium* could appear at any other place in either of the metres that Ovid uses, and probably none appears at all. A reference to an article (Idg. Forsch. 2, 157), of the present writer's to which Dr. Mohl alludes on p. 320 would have supplied him with fresh evidence for several of his strongest contentions (e.g., in regard to *Digentia*) and at the same time have saved him from an unhappy confusion between the real Sabine change of *d* to *l*, and the (utterly fictitious) 'change of *l* to *d*,' which Dr. Postgate disposed of long ago. It would be worse than absurd to complain that a scholar who has so thoroughly mastered Von Planta's great Grammar of the Italic Dialects felt it unnecessary to secure access to any other recent edition of their remains: but I may be pardoned for rejoicing that on very many chronological points Dr. Mohl's conclusions tally closely with those of my own edition, and that on others the scrutiny of the epigraphic and alphabetic data which I attempted throughout will furnish him with a good deal of definite chronological evidence whose absence he more than once deploras (e.g. p. 106). There too he will find deliverance from the phantom form '*aurunkud*' (not, as he tacitly emends (p. 102), '*aurunkad*') which was never anything but a false conjecture as to the reading of a coin of Naples (I. D. no. 145). Into other points of this nature I will not enter; but I should

perhaps note that Beloch's *Italischer Bund unter Römischer Hegemonie* supplies many valuable data which Dr. Mohl had not yet laid under contribution.

Here and there Dr. Mohl evinces a certain laxity in the handling of phonetic questions which betrays a pupil of the light-hearted Bréal. He conjectures (p. 253), that a form **pluriores* defied rhotacism in the first syllable because '**pluriores* faisait difficulté'; why, pray, did not *maerores* from **maesores* (cf. *maestus*) do the same? And there is a painful obscurity about the alleged 'utilisation' of the dialectal doublets mentioned on p. 273. Such slips, however, are exceptional; in the essay as a whole the reader will recognise with gratitude the soundness of the author's method in complex questions of Phonology. It could not indeed be otherwise; for without the stricter canons of the Neugrammatiker no such book could have been even conceived. Most of the problems with which it wrestles were, in the days of Corssen, no problems at all. How could any weary mortal be asked to vex himself with the chronology of Grammar when it was well understood that any odd sound might become any other odd sound in any odd form in any odd language at any odd moment it chose?

Dr. Mohl has given us a typical and exemplary picture of a language, the Imperial Vulgar Latin, in growth, in being, and in decay, a study of the highest value for science and for education. Reams of generalities on the Theory of Language will teach us far less; and his Essay deserves a most respectful and cordial welcome.

R. S. CONWAY.

CARDIFF, Oct. 3, 1902.

[The delay in the appearance of a notice of Mr. Mohl's book is due to a misapprehension for which Prof. Conway is in no way responsible.—ED. C.R.]

BRIEFER NOTICES.

Hippocratis Opera quae feruntur. Vol. II. Ex codicibus Italicis edidit HUGO KUEHLEWEIN (Bibl. script. Graec. et Rom. Teubn.). Lipsiae 1902. Pp. xvi. 279. Mk. 5.

It were ungracious to complain of the devotion of the time and toil of the editor of this

new text of Hippocrates, and unkind to draw attention too querulously to the date (1895) of the first volume of his *opus aerumnosum*. Of the first volume, as well as of the intention of the Editor, and of the sources upon which he would rely, I gave a brief account in the *Classical Review* in 1897 (Vol. xi. p. 162); I have now only

to announce the appearance of its successor. In the present instalment are included the chief surgical works of the Canon, and it may be added that these, if not quite certainly from the hand of Hippocrates himself, are yet Coan treatises of no less antiquity. These are the *Περὶ τῶν ἐν κεφαλῇ τραυμάτων*; the *Κατ' Ἰητρείον*; the *Περὶ ἀγμῶν*; the *Περὶ ἄρθρων*, and the *Μοχλικόν*. The *Κατ' Ἰητρείον* is a mere collection of notes which may have served as an introduction to the Fractures and the Luxations, of which moreover the *Μοχλικόν* is no doubt an excerpt. These treatises are among the most important and authentic of the Collection.

The various readings, which appear to be very full and careful, are at the foot of the page. There are no notes or excursus, but at the end of the volume is an Index voc. memorabilium. In a short preface Kuehlein defends certain readings in the first volume, and justifies others in the second. The Editor acknowledges deep obligations to Diels, Ilberg, and Hugo Weber. Volumes so handy and a text so accurate will, when complete, be a very welcome addition to private as well as to public libraries. Littré's text was a great advance upon that of Kühn, yet left a good deal to be desired.

T. CLIFFORD ALLBUTT.

P. Papinius Statius. Vol. II., Fasc. I., Achilleis. Edidit A. Klotz. Pp. xlv., 62. Lipsiae, in aedibus B. G. Teubneri. Mk. 1.20.

THE latest part of the welcome new Teubner edition of Statius by Alfred Klotz contains a very careful description of the *Codex Puteaneus*, on which by common consent the criticism of the text must now be based. With characteristic liberality the authorities of the National Library in Paris allowed Dr. Klotz the free use of the MS. at Munich; and he studied it not only for the Achilleis, but also for the Thebais, with much diligence. The principal point which comes out from his investigations, for the first time (if I am not mistaken), is that the Puteaneus goes back ultimately to a very ancient copy defective in some places and damaged in the margin, but mediately to a later copy written in minuscules, as is evident from the nature of some of the errors. The earlier source was written in capitals (cf. *safui* for *saeui* in Theb. viii. 732), and not improbably belonged to the Iulianus who

is referred to in the *scriptio* to the fourth book of the Thebaid.

As representatives of the inferior class of interpolated MSS. Klotz has selected three, two already collated by Kohlmann, one his Paris MS. 10317 (Pc.), the other his *codex Gudianus* (G²), the third a *codex Bruxellensis* collated by Vollmer. He has also used an Eton MS. of a mixed class. To all these he assigns but little value, except when they support the *Puteaneus*, and of course he puts aside, greatly to the relief of his *apparatus criticus*, the great mass of the inferior MSS. which are of interest only as showing how rapid and extensive was the course of the corruption of the text.

Having collated the *Puteaneus* myself for the Achilleis I am able to bear witness to the greater accuracy of Klotz's readings as compared with Kohlmann's in dozens of places. The new editor has not introduced any conjectures of his own, but has printed a noteworthy suggestion of Krohn's 'timidoque rubet (for *P'siuwet*) servire magistro' (Ach. i. 863); and has once or twice accepted Wilamowitz's proposed alteration of punctuation. He is on more doubtful ground when he prints with P *Pharsaliaeque nives* (i. 152), and explains in a note *Pharsaliaeque*; Baeihrens for once is safer with his 'Pharsalivae.' It is not without its advantage that he often passes terse judgment on a tempting but needless emendation in his critical notes.

A. S. WILKINS.

The Art of Translating, with special reference to Cauer's 'Die Kunst des Uebersetzens.' By HERBERT CUSHING TOLMAN, Ph.D., Professor of Greek in Vanderbilt University. Pp. 79 (including title-page, &c.). Boston: Benj. H. Sanborn & Co. 1901. Price 70 cents.

PROF. TOLMAN'S little book will prove perhaps more interesting and stimulating than if it had aimed at being exhaustive. His chief debt, as already seen, is to P. Cauer; but he acknowledges help from Prof. W. G. Hale and other scholars, while he quotes freely from translations in Lane's Latin Grammar and Tyrrell's Latin Poetry. The canons laid down in it are generally sound, and on the whole are judiciously applied. One observation (p. 12) bears so directly upon one of our main difficulties in teaching Classics in England that I must transcribe it here:

'One ought to associate the words of a foreign language with the objects themselves, of which words are but vocal pictures. Take German, for instance: when the reader meets the word *Baum* there should recur at once to his mind the object itself, and not the English word *tree*... While he is merely reading German, the English *tree* should not intrude into the thought.'

The illustrative specimens are also in the main well selected and suitably annotated: the two first, an English version of a passage from Hugo's *Le roi s'amuse* and a German one of a stanza from Tennyson's 'Blow bugles, blow,' may be singled out as examples of the translator's art. But a book of this kind naturally challenges criticism at every turn. So when, to illustrate Caue's dictum that 'the translator should always observe any broken syntax or obscurity there may be in the original,' Virgil's 'exoriare aliquis nostris ex ossibus ultor' is rendered 'Arise, *some* avenger from my *bones*' (italics, of course, are mine), it must be noted that *some* is here un-English while *bones* is grotesque, and that 'Arise, Avenger, from my ashes!' would be a preferable rendering. On p. 56 Prof. Tolman blames the customary translation of 'L'état c'est moi,' 'I am the State,' as tame, and

prefers 'The State—it is I.' He forgets that the proud monarch, if uttering his vaunt in English, would 'spake' his *I* 'in italics,' and that while 'the State—it is I' is, to say the least, not ordinary English, the French phrase is the sole expression of the sense intended. The question of dialect is doubtless a delicate one; but I do not expect Prof. Tolman to adopt the defence of one of his countrymen whose idioms I had criticised, and to quote Theocritus for proof that 'Dorians may talk in Doric as they please.' I should imagine that he would reject this plea as provincial, admit that the literary English *κοινή* is the proper vehicle for published English translations, and perhaps concede that, when he translates Ennius' couplet

Ego deum genus esse dixi et dicam caelitum;
sed eos non curare opinor quid agat humanum genus

as 'I maintain and always shall maintain that *the* is a race of gods up in heaven, but *they don't bother*, *I guess*, (my italics) about what men do here,' he is, from this point of view, translating dignified Latin into undignified American.

J. P. P.

CORRESPONDENCE.

PHILLIMORE'S *PROPERTIUS*.

I HOPE in the course of a few months to get sufficient leisure from professional duties to make a detailed reply to the various censors who have criticised my edition of *Propertius*. I shall then have the pleasure of confronting Mr. J. Arbuthnot Nairn with Schulze who hails with approbation the fact that even in England there is a revolt against the re-writing school of critics.

For the moment I desire only to call attention to one matter in the *Classical Review's* recent article upon my *Propertius*. Mr. Nairn appears to be a slave to what I may call the 'progress-and-reaction' fallacy. To call an edition 'progressive' or 'reactionary' is respectively with some critics to bless it or to damn it: without regard to the question 'Is it progress away from, or reaction towards, what (according to the existing evidence) *Propertius* wrote?'

I leave (says Mr. Nairn) the text of *Propertius* in the state in which it was 20 years ago. I fear it may horrify him even

more if I confess that in my belief *Propertius* is more authentically given in Beroaldus' edition than in the new *Corpus* after 400 years of Progress. But as for the last 20 years, how does the case stand? There have been two main trends, represented, the one by Rothstein (illustrating the text of Vahlen very slightly altered), with the caution and humility of erudite and sympathetic scholarship—and the other by the dogmatic *Nolo interpretari* of the 'wildcat' school of English humanists, out-Baehrensing Baehrens when Baehrens had been disavowed by the mass of continental critics. Between these two I have made my choice. And I am content to be called a disappointing and belated editor, for the same stigma may be applied for the same reason to all editors of Milton since Bentley, who do not swallow Bentley's rewritings of *Paradise Lost*, and to all editors of Aeschylus who leave *Agamemnon* still pretty much as it was before Mr. Margoliouth's recension.

Within the limits of my present reference, I will only add this that Mr. Nairn's citation from my *Preface*, p. v. is, to put it in round terms, neither fair quotation nor sane reasoning. After summarizing the direct data for a text I went on to name, in a separate paragraph, two commentators. I added the obvious reservation in the case of Rothstein.¹

¹ 'Interpretum praeceptos habuimus Hertzberg et Rothstein, utrumque in tradita codicum auctoritate vindicanda felicissimum, quamvis ille apparatu critico niteretur mendoso, hic locupletissimam eruditionem

Mr. Nairn ignores it. Draw out the logical major premiss of his argument and it is this: 'No editor can be critical, who praises among commentaries a commentary which has no *ad hoc* recension accompanying it': which seems hard on Rothstein, on Vahlen (not least), and on me,—and on the reader who judges a book by the judgment of the *Classical Review*.

J. S. PHILLIMORE.

totum in commentarios non in recensionem iustam largitus sit.

VERSIONS.

Cassius.

Hear me, good brother,—

Brutus.

Under your pardon:—you must note beside
That we have tried the utmost of our
friends;

Our legions are brim-full, our cause is ripe:
The enemy increaseth every day;

We, at the height, are ready to decline.

There is a tide in the affairs of men

Which taken at the flood leads on to
fortune;

Omitted, all the voyage of our life

Is bound in shallows and in miseries.

On such a full sea are we now afloat,

And we must take the current when it
serves,

Or lose our ventures.

SHAKESPEARE, *Julius Caesar* IV 3.

A. Καὶ μὴν ἀκουσον ἐν μέρει κάμου τόδε,—

B. μήπω γε, δεῖ καὶ τοῦτο δ' ἐννοεῖν, ὅτι

χρέος τὸ πιστόν ἐσμεν ἐκ τοῦ πυθμένος

πράξαντες· ὀργᾷ πάντα, πληθύνει στρατός·

καὶ τοῖς μὲν ἰσχύς αὐξεται καθ' ἡμέραν,

ἡμῖν δ' ἐτοῖμος ἀκμάσας· ἤδη φθίνειν.

ῥεῖ τοι βρότεια πράγματ'· εὐροοῦντα δὲ

ἦν μὲν λάβῃ τις, πλεῖ ξὺν οὐρίᾳ τύχῃ·

εἰ δ' οὖν ἀμάρτη, βράχεσι καὶ δυσπραξίαις

ξυνὼν τὸ λοιπὸν τοῦ βίου ναυτῶνεται.

τοιᾶδε χῆμᾶς καιρὸς ἐν πλημμυρίδι

πλεῖν, ἢ παρέντας ἐμπολῆς ἀμαρτάνειν.

W. HEADLAM.

MARGARET AND DORA.

Margaret's beauteous: Grecian arts

Ne'er drew form completer,

Yet why, in my heart of hearts,

Hold I Dora sweeter?

Dora's eyes of heavenly blue

Pass all painting's reach,

Ringdove's notes are discord to

The music of her speech.

Artists! Margaret's smile receive,

And on canvas show it;

But for perfect worship leave

Dora to her poet.

T. CAMPBELL. 1802?

IDEM GRAECE REDDITUM.

Μορφῇ μὲν προέχει κόρη χαρίτεσσιν ὁμοίᾳ

Λευκονόῃ, θείας ὥσπερ ἄγαλμα τέχνης.

Μᾶλλον ἔμοιγ' ἔμπας Δωρὶς περὶ κῆρι φιλείται,

ἱμερόεν γλαυκοῖς ὄμμασι δερκομένη,

Τῆς, ὅπότεν φθέγγεται, ἔρωτ' αὐδῶσα πελειὰς

τραχύτερον προΐει λειριόεσσαν ὕπα.

Τὴν μὲν δὴ, δύνασαι γάρ, ἀγαλματοποι' ἀφο-
μοίουν·

Μοῦσα φίλη, σὺ δ' ἐμοὶ Δωριδ' ἔσωθε γράφε.

L. CAMPBELL. 1902.

ARCHAEOLOGY.

HUDDILSTON ON GREEK POTTERY.

Lessons from Greek Pottery. By J. H. HUDDILSTON. Macmillan & Co., London and New York, 1902. Pp. xiv., 144; 18 illustrations. 8vo. 5s.

Mr. HUDDILSTON modestly styles his work *Lessons from Greek Pottery*; but he does not clearly indicate to the general reader what lessons he is expected to learn therefrom. While avoiding, perhaps wisely, any attempt at a handbook on Greek vase-painting in general, he has rather erred in the opposite direction, and produced a vague scrappy compilation with no particular aim or system. The vases are considered in their relation to the higher arts, to Greek religion, history, and daily life, and to literature; but though the author exhibits a wide acquaintance with Greek vase-paintings he has somehow failed to make the book a very readable one. We are also disappointed with the illustrations. Two of these are photographs (not particularly instructive) of the Vase Rooms of the British Museum and Berlin Antiquarium; these are followed by four reproductions of shapes of vases from Furtwaengler's Berlin Catalogue. The latter, it seems to us, are quite useless without any textual accompaniment, and there is no section of the work dealing with shapes of vases in any form. Surely it would have been more satisfactory to take a few typical forms as is done in the British Museum Departmental Guide and in M. Pottier's Catalogue of the Louvre vases, and devote a section of the text to an account of them; as it is, the majority of forms on the Berlin plates are so to speak ἀπαξ λεγόμενα, conveying in the rough outline drawings no clear notion to the average reader, and of little interest except to the specialist.

We can speak more favourably of the second part of the work, a carefully arranged bibliography, which ought to be useful even to those who are well acquainted with the subject. But it is misleading to range Boeblau's *Aus ionischen und italischen Nekropolen* under the heading 'Mycenaean,' while the article by F. Duemmler referred to on the top of p. 117 is not a description of 'Corintho-Attic' but of a class of Ionian vases, and should have been inserted on p. 115. Further, why is Holwerda's article on the Corintho-Attic vases placed under the heading of

'Corinthian,' and Thiersch's monograph on the same subject under a separate heading 'Tyrrhenian,' while for Hauser's article, also dealing with these vases, the reader is referred on to the section 'Early and Black-figured Attic'! Under the heading 'Lower Italy' etc. (p. 123) it seems a pity to jumble together primitive Italian and the later Hellenic wares from Southern Italy; nor do we find any entries whatsoever referring to the local pottery of Etruria. The list of catalogues of collections would have been better arranged geographically (or museographically) than by names of authors in alphabetical order. But with a few corrections and additions the bibliography would become really valuable; it might, however, be worth while to note when a work or article was out of date and useless. Lastly the book would be greatly improved by a revision of the illustrations; at present only eleven reproductions of vase-paintings are given, of which no less than nine belong practically to the same period; even though that is the finest and most typical, a greater variety would be welcome as well as more instructive.

H. B. WALTERS.

JOULIN'S GALLO-ROMAN SETTLEMENTS.

Les établissements gallo-romains de la plaine de Martres-Tolosanes. Par LÉON JOULIN. Extrait des mémoires présentés par divers savants à l'académie des inscriptions et belles-lettres. Paris: Klincksieck, 1901. 4to. pp. 300.

MARTRES-TOLOSANES is a tiny town on the Upper Garonne, thirty-five miles south-west of Toulouse and near the boundary of the Roman provinces Aquitania and Narbonensis. Both the town and its neighbourhood have long been recognized as rich in Roman remains of a very remarkable kind, and more or less unsystematic excavations have been undertaken at various dates since 1632. At last in 1897-9 the place has been scientifically explored, and M. Joulin, chief director of the work, has issued in the volume before me an exhaustive and admirably illustrated account of his results, and of the principal discoveries made previous to 1897.

The area of Gallo-roman occupation near Martres covers some fifteen square miles on the north bank of the Garonne and contains at least eight villas or villages. Chief among these is the group of buildings close to Martres itself, at Chiragan. This is a 'villa' almost as large as a town. Its boundary wall embraces forty acres and the internal buildings comprise a sumptuous mansion, covering six acres with its spacious courts and elaborate suite of baths; three or perhaps four rows of cottages, and some considerable structures of which the precise use is less obvious. The mansion, according to M. Joulin, was built under Augustus, rebuilt and enlarged first under Trajan and then under Pius or Marcus, and finally repaired and restored early in the fourth century. These dates may be a little hypothetical, but the house doubtless existed during the greater part of the Roman Empire. Soon after A.D. 400 it was burnt down—probably in that barbarian invasion of 407-8 when

uno fumavit Gallia tota rogo.

The period of its splendour seems to have been the second and early third centuries. Then it was adorned with sculptures and statuary, which are unparalleled for number and excellence on any site outside Rome, except the Imperial villa of Hadrian below Tivoli. We possess, of course, only fragments of the originals, but we possess, as fragments, some 260 considerable pieces of architectural and plastic art, well-carved pilasters, decorative series such as the labours of Hercules, busts and large medallions of gods, portraits of Emperors and other Romans. Almost all is good art, and every artistic style known to the early Empire is well represented. The reliefs of the Labours of Hercules imitate the Pergamene sculptures and despite a few defects in the way of exaggerated muscles and too short bodies, the imitation is not at all unsuccessful: it is, moreover, an imitation carried out at Martres itself, for the marble used in the reliefs belongs to Pyrenean quarries. The busts and medallions of Greek and Roman gods are also Greek in style, and some of them may well be Greek in workmanship: they vary much in merit, but the best pieces, like the Venus of Martres, are admirable. Still more remarkable are the Roman portrait busts, some eighty in number. One is an interesting idealized head of Augustus, closely resembling the bust with the *corona civilis* in the Munich Glyptothek. The rest belong to that vigorous original Roman school of portraiture

which sprang up towards the end of the first century and extended from Trajan to the period of eclipse in the third century. Almost every Emperor in this hundred and fifty years is represented, and of some there are several busts—four, for instance, of Trajan—and the pieces are not local copies, but contemporary sculptures made (as it would seem) in Rome. No such portrait gallery existed elsewhere in the Roman world as known to us, and it is pardonable to speculate on the owners of this great house. M. Joulin suspects the official residence of procurators or of governors of Narbonensis (rather, Aquitania), and it would indeed be possible to explain the multiplicity of busts of single Emperors by imagining that each new official set up a new bust. But it is equally open to us to suspect the country seat of a noble Gaulish family, heirs of some not discontented Iulius Sacrovir or Vindex. Unfortunately we know no names, either of the site or of its inhabitants. Only we see that here in this Pyrenean valley, the provincial life of Aquitania, in its political and artistic sympathies, its wealth and its educated taste, is more than Italian, and, whether Imperial officials or native nobles dwelt there, we can realise the capacities of a Roman province.

The site was worth describing well and M. Joulin has been equal to his task. Beyond regretting the absence of any list or scale of the excellent plates and noticing that the records of coins on pp. 265-291 and 292-5 do not quite tally, there seems nothing for even the severest critic to censure. Happy would the student of the Roman Empire be, if other provincial sites could be so fully described and so well illustrated.

F. HAVERFIELD.

THE ANNUAL OF THE BRITISH SCHOOL AT ATHENS, 1900-1901.

MR. ARTHUR EVANS' report of the 1901 campaign at Cnossus may fairly be considered the chief interest of the British School Annual. The excavation extended from February 27 to June 17, and both Mr. Evans and his colleagues, Dr. Duncan Mackenzie and Mr. D. T. Fyfe, have good reason to be proud of their year's work. The clearing of the central court of the palace and the buildings adjoining it on the east side make its plan much more comprehensible, and show plainly its intimate relations with the more homogeneous building excavated by the Italian archaeologists at Phaestus.

Further work on the previous year's discoveries has resulted in the clearing of the large western court, which Mr. Evans believes to have been the 'agora,' and a prolongation of the adjoining gallery with its

magazines: the discoveries of 1901, chiefly on the south and east portions of the site, include an olive press, baths, a sculptor's workshop containing magnificent stone vases, some unfinished, in the best Mycenaean style, and, most remarkable of all, a staircase of four flights leading from the level of the central court to well-preserved columned rooms giving on to the east slope of the hill.

A bold departure from tradition which cannot but be approved has been the roofing of the throne room, and the underpropping of several of the high walls of the eastern hillside: the great interest of the throne room is acknowledged, and experience has shown that its materials are not such as to stand exposure; some shelter therefore was necessary if it was to be preserved in its entirety: the roofing and enclosure have been carried out simply, and as far as possible in accordance with Mycenaean models, while at the same time there is no confusion between old and new work. The walls referred to, depending originally on wooden lintels, have been till now supported only by accumulated rubbish, the removal of which for excavation has necessitated new supports if the extraordinary depth of the site was to be fully shown.

In the sphere of colour decoration and sculpture the finds are no less important than in that of architecture: they include fragments of human figures, life-size and skilfully modelled in *gesso* relief, of similar technique to the now famous bull's head, a small steatite relief of a boxer, practically complete, and an elaborate gaming-board (unfortunately fragmentary) executed in gilt ivory, *cyamus*, and crystal. Gem engraving, a highly developed branch of Mycenaean art, is represented by a large number of clay impressions with fantastic types, discovered together with the baked clay documents they guaranteed; the latter appear to contain the royal accounts. Similar deposits have been found in the newly discovered 'summer palace' at Hagia Trias near Phaestus, and at Zakro, the latter *trouaille* including some impressions identical with those at Cnossus, and probably from the same gem. Of the frescoes one of superlative interest exhibits the well-known bull-fighting motive, but in this case the participants are girls, reminding us, as Mr. Evans remarks, of the traditional relations of Cnossus and Athens as shewn in the legend of the tribute of Attic youths and maidens sent annually to be devoured by the bull of Minos.

Of the early connection between Crete and Egypt we have fresh evidence in an alabastron lid bearing the cartouche of the Hyksôs King Khyan (dating approximately 1800 B.C.) which was found beneath the foundation of an early Mycenaean wall of the palace. Mr. Evans has also discovered at Cnossus certain forms of vases closely related to those of prehistoric Egypt.

Mr. D. G. Hogarth contributes an account of the excavation of two sites at Zakro, a Mycenaean trading station in Eastern Crete. Both appear to have been deserted at the close of the Mycenaean period, and the earlier (Epáno Zakro) dates only from the later years of the pre-Mycenaean Camáres period; here the remains were found in pits, and probably represent deposits of votive articles, mainly pottery, but including also fragments of obsidian and bronze: the vases, many of which are entire, are chiefly of the finest Mycenaean period, one-fifth only being of the transitional style between Camáres and Mycenaean: the sherds are not stratified and were either buried at one time, or turned over by later comers in search of metal: in the lower settlement numerous plans of houses, including two pillar rooms, have

been disclosed; the type of house stands midway between the palace and the simple one- or two-roomed cottages found at Mycenae and elsewhere: Mr. Carr Bosanquet's excavations this year at Paleocastro show that it usually possessed an upper storey in which the chief living rooms were situated. The houses are of late Mycenaean date, and the finds are uniformly of the same period. The most important of these are the clay sealings alluded to above and described in the *Journal of Hellenic Studies* (xxii. 76).

Such graves as have been discovered in the neighbouring caves date earlier than the settlements. The human remains found in them form the subject of a separate paper by Mr. Boyd Dawkins, who attributes them, after comparison with similar skulls from Mycenaean sites, to the dolichocephalic and probably melanochrous aboriginals of the Mediterranean.

A most ingenious and convincing identification by Dr. Wilhelm of two widely separated fragments of an Athenian honorary inscription, preserved at the British School and the British Museum respectively, concludes the strictly archaeological portion of the Annual, the last pages being occupied by the affairs of the School.

The publication is as usual judiciously illustrated with plans, photographs, and workmanlike ink-drawings.

F. W. HASLUCK.

MONTHLY RECORD.

ITALY.

Ferentino (*Ferentinum*), Etruria. — Several tombs have been excavated here, of the archaic period. In the first were two b.f. Attic amphorae containing calcined bones. On one the subjects are Herakles strangling the Nemean lion in the presence of Athena and Hermes, and Dionysos reclining, attended by Seilenos and a Maenad; on the other, obv., a bearded man with dog and ephebos with cock; rev., a bearded man with goat and youth with cock and hen. The latter vase has been mended in antiquity. Among other contents were a crescent-shaped sacrificial iron knife, an early Corinthian *olpe* of the 'imbricated' class, and bucchero ware. The other tombs contained vases of *impasto* and bucchero wares, some of the latter being good examples of the class.¹

Rome. — Near the temple of Antoninus and Faustina, in the Forum, a discovery has been made of a very early tomb, of the *pozzo* or pit-type, the first which it has been possible to connect with the primitive dwellers on the sacred hill of Palae. The depth at which it was found shews that the neighbouring heights had already been for some time inhabited. The date is probably near that of the traditional epoch of the founding of Rome. This tomb contained a large *dolium* in which were nine vases of primitive type, one being a cinerary urn with two handles, the cover of which is shaped like those of the hut-urns from Alba Longa, in the form of a roof with raised markings to represent the timbers.²

Investigations have yielded traces of the gardens of Sallust, in which Vespasian lived, including a crypto-porticus, and a leaden water-pipe inscribed: IMP CAES AVG VESPASIANI | SVB CVRA CALLISTI AVG

¹ *Notizie degli Scavi*, March 1902.

² *Ibid.* and *Athenaeum*, 9 Aug. 1902.

L PROC. The pipe is formed of sections each nine feet long, marked with numbers which are not consecutive and not easy to explain (see *Bull. Comm. Arch.*, June 1902).³ In the neighbourhood were found two sepulchral cells with *columbaria*, in *opus reticulatum*, built by a joint-stock company under the trusteeship of C. Sallustius Faustus. A mosaic panel let into the wall of the *columbaria* is inscribed in red, blue, and green letters: D M | CLAVDIAE ACTE | SCANTIVS TFLSDHORVS COIVGI R'M; the husband's mis-spelled name is of course Telesphorus; the lady is probably not the mistress of Nero. There is also in the adjoining chamber an inscription to Q. Brutius, a cattle-dealer (*mercator bovarius de campo*), who is described as temperate, chaste, and lovable: 'dum vixit placuit.' Adjoining this monument are two *cippi* inscribed with the name of one of the shareholders in the company, Titus Fosenus Diocles, and that of his wife.⁴

Under the church of the Carmelites an ancient cemetery has been brought to light. In it was an inscription to one L. Laelius Fuscus, whose military career can be traced through a period of forty-two years. He began as a volunteer in a cavalry regiment, and was then successively captain in the first battalion of Firemen, captain of the *Statores Augusti*, of the thirteenth battalion Urbani, of the tenth battalion Pretoriani, and lastly of the seventh legion Claudia Pia.⁵

Subsequently two more primitive tombs have been discovered in the same region as that described above, between the temple of Antoninus and Faustina and that of Maxentius. The first consists of the usual large *dolium* containing a hut-urn with incinerated remains and nine cups; in the roof of the hut-urn were two openings like skylights, and one of the cups had supports like human feet. The other tomb was that of a child which had been inhumated and placed in a coffin formed from the hollowed-out trunk of a tree. In the Esquiline cemetery yet another group of early graves has come to light, serving to confirm the Roman tradition about the origin of the city and its connection with Alba Longa. The remains are similar to those recently found in the Alban hills (see below under Grottaferrata).⁶

In digging the foundation of a new building on the site of the *Domus Valeriorum* on the Caelian, remains of the peristyle were found, consisting of a row of marble bases and one column with Ionic capital. The *Hermæ* at the crossings of the paths are still *in situ*, and in the intercolumniations of the peristyle were marble statues of the members of the family, with *elogia* on the pedestals. One of these was given by the Corporation of Marruvium in the Marsian territory; a fragment of the *Fasti Consulares Minores* (A.D. 3-6) was also found.⁷

Aquæ Albulæ.—Several *Hermæ* recently found here are probably from the gardens of this fashionable resort. One represents a female head of a very pleasing type; another, headless, is inscribed ΘΕΣΠΙΣ ΘΕΜΩΝΟΣ ΑΘΗΝΑΙΟΣ. The former is archaistic in style. On a fragmentary marble bracket is a metrical inscription describing how a man whose name is lost recovered his health

at the springs *numinis auxilio* (i.e. of the *Nymphae Albulæ*) and offered them a statuette of gilt bronze (*fulgentem auro*).²

Tivoli.—The chamber in which two weighing-tables (*mensæ ponderarie*) were found in 1883 (C.I.L. xiv. 3687-88) has been fully explored. Two rectangular bases covered with slabs of *giallo antico* were found, with inscriptions showing that the *mensæ* were set up by Diphilus, a freedman, who also erected three statues of his patrons M. Lartidius and Varena Major. There was also found an elegant marble pilaster with a panel in which was a figure of Hercules in low relief, bearded, with club and lion's skin, but wearing a feminine chiton and *apophytigma* with girdle. The rest of the pilaster is ornamented with panels of foliage and scroll-patterns, all being bordered with Lesbian kymatia. The type of Hercules may be that of H. Tiburtinus, or H. Victor, whose sanctuary was famous in the neighbourhood; he is often mentioned in local inscriptions.¹

Grottaferrata (near Frascati).—A series of tombs *a pozzo* (pit-tombs with cremated bodies) has been brought to light, the pottery from which is closely parallel to that of the tomb in the Forum (see above), and may be classed with that of the Villanova period. It includes a cinerary urn with incised patterns of triangles, chevrons, and a 'swastika,' a hut-urn, a one-handled bowl with incised markings, and several fibulae with arched bows of the *sanguisuga* (leech) type, which mark the transition from the Bronze to the Iron Age.⁸

Pozzuoli.—A sepulchral monument has been excavated, with a statue of Imperial Roman date, in Carrara marble. It probably dates from the reigns of Trajan or Hadrian, the arrangement of the hair recalling that of Marciana, while that and the head-dress generally suggest a parallel with the Vestal in the Museo delle Terme at Rome. The face is not remarkable for beauty.⁹

Pompeii.—On the walls of a house belonging to M. Samellius Modestus were found painted 'election bills,' recommending the owner for an aedileship because he was a *iuvenis probus*. Close by stood the house of Lucretius Fronto, adorned with a similar manifesto in red, which runs as follows:—

SI PVDO R'IN VITA QVICQVAM PRODESSE TVTATVR
LYCRETIVS HIC FRONTO DIGNVS HONORE BENE EST.⁶

Pisticci (Lucania).—A recent find of painted vases, now in the museum at Tarentum, includes several of interest. The best are a r.f. amphora with a toilet scene and a r.f. hydria with Peleus pursuing Thetis; also a krater with column-handles representing Dionysos riding on a mule and accompanied by a Maenad and Silenos. With these were sundry local geometrical fabrics of 'Iapygian' type.¹⁰

Padula (Lucania).—Some interesting architectural remains have come to light, including sixteen drums of fluted columns, two large sculptured capitals, and two headless draped statues, all of local limestone. The capitals are of special interest; they are surrounded with conventional foliage about half way up, above which, between volutes, are heads or busts in high relief supporting the abacus. On one capital are heads of the youthful Herakles in lion's skin, two Maenads, one with a vine-wreath, and Dionysos or a young Satyr; on the other, heads of Silenos, youthful Pan, Medusa, and a youth wearing wreath. The style, which recalls the heads among foliage on the vases of Apulia, may be described as Italo-

³ *Notizie*, 1902, pp. 95, 269, 287; *Athenaeum*, 9 Aug. and 25 Oct.

⁴ *Notizie degli Scavi*, Feb. 1902, and *Athenaeum*, 6 Sept.

⁵ *Athenaeum*, 6 Sept.

⁶ *Athenaeum*, 25 Oct.

⁷ *Ibid.*; and see *Notizie*, Apr. 1902, p. 268.

⁸ *Notizie degli Scavi*, April 1902.

⁹ *Ibid.* Feb. 1902.

¹⁰ *Notizie*, May 1902.

Corinthian with a substratum of Ionic, and indicates the early appearance of Corinthian influence in Italian architecture, the date being about the third century B.C.¹¹

Gioia Tauro (Metaurum in Bruttii).—An interesting discovery has been made of architectural terracottas [in many respects similar to those of Lord Savile at Civita Lavinia]. Among them is part of a γείσων or raking cornice with Doric kymation painted in red and brown and cable, guilloche, and chequer patterns. [Cf. B 609 in Brit. Mus. from Civita Lavinia.] Besides fragments of cornices with chequer patterns, lions' masks forming spouts, and fragments of human figures, may be mentioned part of a metope [or antefix ?] with design in high relief: two horses of a chariot seen from the front, with the driver's arm. This may be aptly compared with the Selinus metope (Benddorf, pl. 3). In all the fragments are holes for attachment to a wooden backing [as seen at Civita Lavinia]. It is obvious that a temple yet remains to be discovered here.¹

Reggia.—Some small balls of red clay have recently been found inscribed with names (presumably of owners) in archaic characters, probably of the first half of the fifth century B.C. Archaic inscriptions from Rhegium are decidedly rare (cf. Roberts, *Gk. Epigr.* p. 204, and Head, *Hist. Num.* for coins), but the inscriptions on these balls bear out the supposition that the alphabet had Chalcidian affinities. Among the characteristic letters are < for Γ, Δ for Δ, and Ρ for Π. The name Thrasyas appears in the form Θράσος. A marble fragment with inscription has also been found giving the names of various sacrificial dignities: ἱεροκέρυξ, ἱεροσαλπιαστὴς, ἱεροπαρέκτης, and σπονδαύλης.¹¹

SICILY.

Grammichele (near Syracuse).—In 1898 a series of terracottas were found in a cave sacred to Demeter; they are now in the Museum at Syracuse. They include (1) female heads about three inches high with diadems in the style of about 400 B.C.; (2) part of a group of Demeter and Kore seated side by side, wearing calathi (late archaic work); (3) two busts of Demeter and Kore, similar in type and style; (4) two female busts of fine style [cf. D7 ff. in Brit. Mus.] with richly waved hair and calathos adorned with rosettes; (5) two large heads of later (fourth century) type, also with calathos. All are typical Sicilian fabrics, resembling those published by Kekulé in his *Terracotten von Sicilien*.⁸

Vizzini.—Tombs of late Greek date (third to second century B.C.) have been excavated. They contained little however except a mirror-handle with square panel on which is a seated meditating woman in relief, like the Penelope of the Vatican. The sides of the panel are in the form of tree-trunks. The figure seems to be a third-century imitation of an Attic fifth-century original. A piece of *aes grave* should also be mentioned; it weighs 23.5 gr., and has an *astragalus* on either side. The type is a very rare one, but seems to be the libral uncia of the fourth century (one-twelfth of the Latin libra of 272 gr.), and has been attributed to Sutrium. The finding of this piece in Sicily is very curious, but two similar pieces of *aes grave* are also reported from the neighbourhood of Camarina.⁹

TURKEY.

Saloniki.—An inscription on a large column which had been built into a well in the east of this city con-

tains the words τῷ δήμῳ τῆς Θεσσαλονικέων μητροπόλεως καὶ κολωνείας. It is dated ἔτους ΓΨΖ, which is equivalent to A.D. 145, and shews that Thessalonica was already a colony in the second century, though previously it had been supposed that it was only made one in the third, after the part it played in the Gothic wars.¹²

GREECE.

Hysiae (Achladokampos in Argolis).—An ancient tomb has been found, covered with two stone slabs, one of which turned out to be a marble *stèle* with pilaster-cap of Hellenistic type in low relief, used to cover up the later grave. On the *stèle* is a small relief possibly belonging to the second usage of the stone, representing Asklepios, Hygieia, and Telesphoros.¹³

Dimini, Thessaly.—A Mycenaean beehive tomb has been excavated, but only contained some gold plates and chains and small glass objects. On the top of the same hill a prehistoric settlement has come to light in which were found flint knives and vase-fragments with geometrical designs which seem to be a new local fabric.¹³

Thera.—Herr Hiller von Gaertringen has published the results of his most recent excavations, which include many interesting inscriptions. A large number are of the archaic period; they also include a law of the fourth century, a decree of προξενία for a Samian (styled προτανίων γνώμας) dating from the third century, and a decision of the council of Bacchiastae on behalf of Ladamas a Ptolemaic officer in command τῶν περὶ αὐλὴν διαδόχων. All these were from the neighbourhood of the Agora. The city fortification-walls prove to be of the Byzantine period. Built into the side of a cistern below the gymnasium was a dedication of an ἀειπατήριον to Hermes and Herakles, about 230 B.C.; here also were found a brazier inscribed ΕΒΥΜ (Ζεύς) and three more fragments of a decree already published in *Hermes*, 1901, p. 444. In a cemetery to the south of the city rich finds were made of late and orientalising geometrical vases, also good gold ornaments of about 750 to 650 B.C. A museum has now been built to contain all the recent finds.¹⁴

CRETE.

Knossos.—Mr. Arthur Evans' report of the past season's work (Feb.—June 1902) shews very fertile results, the palace being found to extend further to the east than had been expected, sloping down in terraces. The new rooms adjoining the principal halls of the eastern quarter were full of interest, two storeys being laid bare, with staircases, bath-rooms, etc., and evidences of an extensive drainage system. They contained interesting remains of frescoes—naturalistic foliage and flowers, fish, and a lady in jacket and chemise. Another fresco from last year's excavations has been reconstituted and shews a scene from a bull-fight in which girl-toreadors take part. Numerous inscribed tablets were found, with ideographic signs (swords, thrones, and sceptres, and granaries); many referred to percentages, the King's portion being indicated by his ideograph of the throne and sceptre. Linear characters were found on a fragment of a Mycenaean vase, and two cups had inscriptions written in ink. In the magazines of an earlier building at a lower level were found large

¹² *Berl. Phil. Woch.* 26 July.

¹³ *Athen. Mitth.* xxvi. (1901), pt. 2, p. 235.

¹⁴ *Ibid.* pt. 3-4, p. 422.

¹¹ *Ibid.* Jan. 1902.

quantities of Kamarais pottery of extreme delicacy. One remarkable discovery was that of a series of porcelain plaques forming a mosaic, some of which represent the fronts of houses of several storeys; the details of construction are reproduced with marvellous fidelity, and the houses with paned and glazed windows are astonishingly modern in appearance. Not less remarkable was the discovery of remains of ivory figurines, carved in the round, with jointed limbs, representing youths in the act of springing; the modelling and rendering of anatomical detail are so exquisite as to place these figures on a higher plane than any other remains of the age. In a stratum belonging to the pre-Mycenaean building were found remains of a model of a temple in painted terracotta, and in the palace itself numerous finds illustrated the cult of the double axe. A shrine with sacrificial vessels, and various cult-objects still *in situ* was found among the later Mycenaean remains, and in an eastern corridor of the palace were wall-paintings representing a series of labyrinths.¹³

Palaeokastro.—The British School conducted excavations here in the spring of 1902, with very interesting results, including remains of Mycenaean houses and tombs with remarkable painted vases.¹⁵

H. B. WALTERS.

Journal International d'archéologie numismatique. Part 1 and 2, 1902.

Agnes Baldwin. 'The gold coinage of Lampsacus.' The first portion of a very serviceable and carefully compiled monograph on the Lampsacene gold staters. Miss Baldwin has brought together specimens of thirty-seven types which are illustrated in three photographic plates.—G. F. Hill. 'The supposed gold coin with hieroglyphs.'—J. N. Svoronos. 'On the supposed gold *δοκιμιον* with hieroglyphs.'—G. Dattari. 'The gold coin with hieroglyphs.' In the first of these three papers, Hill impugns the genuineness of the curious piece which was first described by Maspero and then figured by Hill, as a forgery, in the *Numismatic Chronicle*. Svoronos replies to Hill and to my own remarks (which were entirely on the same side as Hill's) in the *Classical Review* for March of the present year. While approving 'the prudent reservations' of his English colleagues, Svoronos maintains the view that this piece is ancient, though not a coin, but a weight for a coin or rather (to use his own words) 'not simply a 'weight' but an instrument which served for the control of the weight and at the same time of the quality of the metal which might vary greatly for staters of the same weight.' M. Dattari, who is of the same opinion as Svoronos, responds to my inquiry as to whether he made his statement about the provenance of this piece (*i.e.* that it was part of a find of undoubtedly genuine gold staters) from his own knowledge or from hearsay. He states that he was not on the spot when the hoard was found though he does not doubt the accuracy of his informants. From these articles and those previously published, the numismatist can now, probably, form a fair opinion as to the authenticity of this hieroglyphic coin or weight.—J. N. Svoronos *Φειδώνειον τὸ Θιβρώγειον νόμισμα*. This article also appears (in French) in the *Rev. Num.* Part 3, 1902. A. Diéudonné. 'Ptolémaïs—Lebedus.' Discusses the attribution of two series of bronze coins inscribed ΠΤΟ. (i) *Obv.* Head of a Ptolemy. *Rev.* Athena.

(ii) *Obv.* Head of Ptolemaic queen. *Rev.* Seated Triptolemus? The type, and still more, the names of magistrates that appear on these pieces indicate *Lebedus* in Ionia as a probable mint-place. If this attribution is correct, the name of that city must for a time have been changed to Ptolemais. Diéudonné identifies the obverse heads as those of Ptolemy III. Euergetes and his wife Berenice II. A third series of bronze inscribed ΠΤΟΛΕΜΑΙΕΩΝ &c. (*Obv.* Head of Apollo. *Rev.* Amphora) is also discussed. These have been attributed to Ptolemais-Ace in Galilee and also (Brit. Mus. Cat. *Thrace*, p. 204) to a supposed Thracian dynast Ptolemaeus. The last attribution is demonstrably wrong and Ptolemais-Ace is not probable. Waddington classed them (as also the above-mentioned bronze pieces with ΠΤΟ) to Lebedus, though without leaving a record of his reasons. Diéudonné justly remarks that the attribution to Lebedus of the ΠΤΟΛΕΜΑΙΕΩΝ

coins is not so well made out as is that of the ΠΤΟ coins.—J. Svoronos. 'Ptolemais-Lebedus.' Remarks on the previous paper. He thinks that some of the coins may belong to the time of Ptolemy II.—G. Dattari. 'Dell' affinità delle monete di Restituzione e le monete dei nomi d' Egitto.'—E. Dutilh and Svoronos. 'Vestiges de faux monnayages antiques à Alexandrie ou ses environs.'—J. Rouvier. 'Numismatique des villes de la Phénicie. *Sidon*.' A catalogue of Sidonian coins struck *circa* b.c. 480–112 (three plates).—J. Svoronos. *Καὶ πάλιν περὶ τοῦ πέντακος τῆς Ναυλίου*.—K. N. Constantinou. *Βυζαντιακὰ μολυβδοβούλλα*.

Rivista italiana di Numismata. Part 3. 1902

F. Gneechi. 'Appunti di num. Romana.' Description of unedited Roman coins in the collection of J. Lückger, of Cologne.—Dattari. 'Appunti di numismatica Alessandrina.' Chronology of the family of Carus.—Domitius Domitianus (with plate).

Numismatic Chronicle. Part 3. 1902.

G. Macdonald. 'The coinage of Tigranes I.' A brief but important examination of the coinage of Tigranes which probably falls between b.c. 83 when he became master of Syria and b.c. 69, the period of his humiliation by Lucullus. The whole coinage appears to be of Syrian and not of Armenian mintage. It is divided by Macdonald into three periods. On the coins of period III dates of the Seleucid Era occur, equivalent to 71–69 b.c. In period II, Macdonald points out a hitherto unnoticed series of dates which he well supposes to be reckoned from b.c. 111 the Era of Antiochos VIII, Grypus. These coins therefore belong to b.c. 77–73. The coins of period I are undated. The pieces assigned to periods I and III bear the title ΒΑΣΙΛΕΩΣ, those of period II, the title ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ. Macdonald does not offer any comment on the curious abandonment of the title ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΣ and the substitution, in period III, of the single ΒΑΣΙΛΕΩΣ. The use of ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ is equally puzzling on the regal coinage of Parthia, as I have already pointed out in the *Numismatic Chronicle*, 1900, p. 188.

¹⁵ *Athenaeum*, 5 July.

SUMMARIES OF PERIODICALS

American Journal of Philology. Vol. xxiii. No. 2. 1902.

Problems in Greek Syntax (II. the Article), B. L. Gildersleeve. *Word accent in Early Latin Verse* (II.), J. J. Schlicher. *Pierre d'Urte and the Bask Language*, E. S. Dodgson. *Epicurea*, W. A. Heidel. *Some derived Word-bases*, Francis A. Wood. (I. I.-Eur. *kel* and derivatives.) Note. *New Conjectures on Parthenius*, *περὶ ἐρωτικῶν παθημάτων*, R. Ellis. Review, Reports, Brief Mention, etc.

Hermathena. No. xxviii. 1902.

Origins of Barbarian History, Thos. Hodgkin. *Notes on Manuscripts of Catullus and Hisperica Famina*, R. Ellis. *The Creed of Clement of Alexandria*, F. R. M. Hitchcock. *Notes on Passages in the Satires of Horace*, H. T. Johnstone. *The Meaning of Aristotle Nic. Eth. 1095^a. 2.* J. L. Beare. *Notes on Two Passages of Horace*, P. Sandford. *Notes on Cicero at Att. II. and III.*, L. C. Purser. *The Library of Trinity College, Dublin: The Growth of a Legend*, J. P. Mahaffy. *The Visits of St. Paul to Corinth*, Newport J. D. White. *Some Notes on Propertius*, L. N. Guynn. *Notes on the Odes of Horace*, Ernest Ensor. *Butler's Indebtedness to Aristotle*, W. A. Golligher. *Notes on Acts XVI. 1-8*, N. J. D. White. *Notes on Cicero at Att. XV.*, J. S. Reid. *The Tradition of Mairichu's Text*, J. B. Bury. *The Forms and Scansion of the Genitive and Dative Cases of 'is,' 'hic,' and 'qui' in Plautus*, C. Exon. Reviews.

Wochenschrift für Klassische Philologie. 1902.

17 Sep. E. Maass, *Aus der Farnesina* (W. Amelung), favourable. Plato, *The Meno*, ed. by

E. S. Thompson (Stender). 'An excellent introduction to the study of the Platonic philosophy. S. Linde, *Adversaria in latinos scriptores* (W. Gemoll). Chiefly on Seneca the philosopher. Favourable. Tegge, *Kompendium der griechischen und römischen Altertümer*. II. *Römische Altertümer* (G. v. Kobilinski), favourable.

24 Sep. Sophokles, *The Antigone*, by M. A. Bayfield (H. Steinberg), favourable. *Euripidis fabulae*, rec. G. Murray. I. (K. Busche), favourable. C. W. L. Johnson, *The motion of the voice in connection with accent* (H. G.), favourable.

1 Oct. H. Francotte, *Formation des Villes, des Etats, des Confédérations et des Lignes dans la Grèce ancienne* (Fr. Cauer), very favourable. N. Pavlatos, 'H ἀληθὴς ἱστορία τοῦ Ὀμήρου' (G. Lang). Against the Leukas theory. *Thucydides historiae* rec. C. Hude I. II. Libri V-VIII. Indices. 2. II. Libri V-VIII. ed. maior (S. Widmann), favourable. W. Freund, *De Suetonii usu atque genere dicendi* (Th. Opitz), favourable.

8 Oct. E. Meyer, *Geschichte des Altertums*. Bd. V. (A. Höck), very favourable. H. Michael, *Das homerische und das heutige Ithaka* (H. Draheim). Against the Leukas theory. J. Jüthner, *Der Gymnastikos des Philostratos* (Küppers), favourable. R. Bürger, *De Ovidi carminum amatoriorum inventionem et arte* (K. P. Schultze), very favourable. E. Joannides, *Sprechen Sie Attisch!* 2. Aufl., very favourable.

15 Oct. A. Fick, *Das alte Lied vom Zorne Achills* (H. Draheim), favourable. *Herodotos*, ed. von H. Stein. I, 2. Buch II., 5. Aufl. (W. Gemoll) favourable. G. R. S. Mead, *Apollonius of Tyana, the philosopher-reformer of the first century* (J. Miller), unfavourable. P. Maas, *Studien zum poetischen Plural bei den Römern* (J. Tolkiehn). 'A careful study.'

INDEX.

Note.—In the General Index names of actual contributors are printed in heavy type. The references marked * in the Index Locorum denote emendations of text.

I.—GENERAL INDEX.¹

A.

Abbott (G. F.), on a coincidence between *Hudibras* and Cicero, 177b
ablative and *quam*-construction after comparatives, 229 f.

ac and *atque*, comparative frequency of, 212a, b
and *ne* before vowels, 213a (and n.)
quantity of, 212a (n.)

Adam (J.), notice of Burnet's text of Plato *Republic*, 215 ff. (see also 98 ff., 388 ff.)
on a fragment of Chrysippus, 120a
on the arithmetical solution of the Platonic Number, 17 ff.

Adam de Saint-Victor *versus* Horace, 61 ff.

adbibere, *adpotus*, 114a

additions and omissions in the Homeric vulgate, their sources and causes, 1 ff.

adjectival forms in Plautus, 446 ff.

Adler's *Das Mausoleum zu Halikarnasos*, noticed, 138 f.

adulescens used without limit to age or sex, 358a

Adversaria Critica in Euripidem, Blaydes', noticed, 220a, b

Adversaria Demosthenica (Nicklin), 201a, b

Aegina, excavations at the temple in, 140a

the Damia and Auxesia inscription in, *ib.*

Aeschines and a quotation from Homer, 122b

Aeschylus *Choephoroi*, Tucker's ed. of, noticed, 347 ff.

his affectation of Sicilian words, 200b

iteration in, 156 ff., 258a

Persae, ionicisms in, 57a (n.)

necromancy in, 55 ff.

sustained metaphor in, 436a, 438 ff.

Aetna, Ellis' ed. of, noticed, 128 ff.

Lucilius Junior the author of, 129b, 130b

MSS. of, 130b

previous edd. of, 129a

Agar (T. L.), notice of Monro's ed. of Homer *Odyssey* xiii.–xxiv., 121 ff.

Agrigentum and ἀγκυρῆς, 200a, b

ἀγκυρῆς and Agrigentum, *ib.*

'Album Gratulatorium' to Professor H. van Herwerden, 289b (see also 194b)

Alcaeus fragment, the new, 194a, b

Alcibiades, pedigree of, 381a

Alcmene-myth and Mycenaean culture, the, 137a, b
-ale (pl. -alia), -ile (pl. -ilia), the terminations, 306b

Alexander the Great, alleged testament of, 141b, 142a

saying of: 'Reserve the one ear for the party calumniated,' 120b, 121a

Alford's *Latin Passages for Translation*, noticed, 329b

Albutt (T. Clifford), notice of Kuehlewein's *Hippocratis Opera quae feruntur* (vol. ii.), 470 f.
notice of Wellmann's *Fragments of the Greek Physicians* (vol. i.), 220 ff.

Allen (Samuel), note on *Culex* (94 sq.), 416a, b
(see also 340a, b)

notes on Horace *Epod.* (xv. 1–10) and Virgil

Aen. (ix. 339), 305 f.

Allen (T. W.), note on Aristophanes *Knights* (532 sq.), 101 f. (see also 7 f.)

on characteristics of the Homeric vulgate, 1 ff.

on the corrections in the codex Clarkianus

(Plato *Phaedo* 96 A–C), 17a, b, 276a

allusion to the Mycenaean script in Plutarch, 137a, b
(see also 188a)

American work in Latin Grammar, notices of recent, 226 ff.

'ancient vulgate' of Plato and Vind. F, the, 388 ff.
(see also 98 ff., 215 ff.)

Anecdota Oxoniensia (Classical Series, part ix.), noticed, 322 ff. (see also 401 ff.)

Anna Perenna, the lines on in Silius viii., 171 f.

¹ The Index is by W. F. R. SHILLETO, M.A., formerly Foundation Scholar of Christ's College, Cambridge.
NO. CXLVI. VOL. XVI.

- Annual of the British School at Athens (1900-1901), 475 f.
- Antikythera, discoveries at, 139b, 140a
- Antoninus and Faustina, excavations in the temple of, 285b, 286a
- apium in the Augustan poets, 121b
- Apollo and the Erinyes in the *Electra* of Sophocles, 195 ff.
- Apuleius *Fabula de Psyche et Cupidine*, Beck's ed. of, noticed, 423a, b
- of Indo-European origin, 423a
- Aquae Albulae, discovery of heads at, 477a, b
- Aratea* of Cicero and Avienus, emendations in the, 102 ff.
- archaeological treatment in books on Roman life, a plea for, 180 f.
- ARCHAEOLOGY, 68 ff., 137 ff., 182 ff., 236 ff., 284 ff., 331 ff., 365 ff., 427 ff., 474 ff.
- archetypes in MSS., popular hypothesis of, 217b, 218a
- arenda*, 426a, b
- Arethas and the codex Clarkianus (Burnet), 276a, b; (Gifford), 16 f., 391 ff.
- Argei, Wissowa on the, 115 ff.
- Arician cult and the Golden Bough, the, 367 ff.
- alternative explanation, 376 ff.
- Aristides Quintilianus, the modes of and some Pompeiian musical instruments, 409 ff.
- Aristophanes *Acharnians*, van Leeuwen's ed. of, noticed, 355b, 356a
- Frogs* and *Ecclesiazusae*, Rogers' ed. of, noticed, 356 f.
- Knights* (532 sq.), note on, 101 f. (see also 7 f.)
- Neil's ed. of, noticed, 354 f.
- notes on, 7 ff. (see also 101 f.)
- van Leeuwen's ed. of, noticed, 355b, 356a
- Aristotle and the study of Isocrates, 203b
- De Anima*, Rodier's ed. of, noticed, 461 ff.
- his theory of chemical combination, 235a
- iteration in, 146 f., 256b, 261a
- μεγαλοπρέπεια* and *μεγαλοψυχία* in, 203a, b
- Nic. Eth.* vii. (14. 2: 12, 2), notes on, 23 ff.
- Pol.* (1311b 3), note on, 416a
- (1316a) and the Platonic Number, 20 f.
- arithmetical solution of the Platonic Number, 17 ff.
- Arnold (Matthew), iteration in, 265b
- Art of Translating*, Tolman's, noticed, 471 f.
- Artemis *Neubia* = Diana Nemorensis, 380a (n.)
- article, pregnant use of the, 338a
- ascios*: *exumbra*, 284b
- Ashby (Thomas jun.), notice of Richter's *Topography of Rome*, 333 ff.
- on recent excavations in Rome, 94 ff., 284 ff.
- assonance in authors, 261 ff.
- atomic theory, the, 456a, b
- declination, 456 ff.
- ἀτρίμια* (*ἀτρεμεί*) = slightly, note on, 284a (see also 319a, b)
- Atrium Vestae, excavations in the, 284 f.
- Augusteum, excavations in the, 95b
- Augustus, functions of, 66a
- Avienus and Cicero, emendations in the *Aratea* of, 102 ff.
- axe test in Homer, the, 194 f.
- Axona, site of battle on the, 142a
- B.
- Babcock's *A Study in Case Rivalry*: being an Investigation regarding the use of the Genitive and the Accusative in Latin with Verbs of Remembering and Forgetting ['Cornell Studies in Classical Philology'], noticed, 228 f.
- Baelde-Legrain's *Odes choisies d'Horace*, noticed, 61 ff.
- Baelde, Legrain and Guillaume's *Proses d'Adam et d'Odes d'Horace*, noticed, *ib.*
- Bailey (C.), on Lucretius i. 288 sq.; ii. 355 sq., 363 [a Paper read before the Oxford Philological Society], 330 f.
- Barendt (Paul O.), on the Ciceronian use of *nam* and *enim*, 208 ff.
- baring the feet, the custom of, 291 f.
- Bartal's *Glossarium mediae et infimae Latinitatis regni Hungariae*, noticed, 425 f.
- Basilica Aemilia, excavations in the, 95a
- of Neptune, statues of the, 138a, b.
- Baths of Caracalla, excavations in the, 286b
- Bayfield (M. A.), notice of Cesareo's ed. of Sophocles *Antigone*, 125a, b
- Bayfield's *The Antigone of Sophocles*, noticed, 319 f.
- Beck's *L. Apulei Fabula de Psyche et Cupidine*, noticed, 423a, b
- Bennett's *The Stipulative Subjunctive in Latin* ['Transactions of the American Philological Association'], noticed, 227 f.
- Bernoulli's *Griechische Ikonographie mit Ausschluss Alexanders und der Diadochen* (part 2), noticed, 188 f.
- Bevan (E. R.), on *ἀπαρχαί* and Agrigentum (Aesch. *Prom.* 804), 200a, b
- Bicentenary Ode, Yale, 67 f.
- BIBLIOGRAPHY, 192, 288, 382 f.
- bibo* and *poto*, the parts of, 112 ff.
- Bienkowski's *De Simulacris barbararum gentium apud Romanos*, noticed, 137 f.
- Birmingham University, Latin in, 364 f.
- Blakeney (E. H.), notice of Alford's *Latin Passages for Translation*, 329b
- notice of Blaydes' *Adversaria Critica in Euripidem*, 220a, b
- Blaydes' *Adversaria Critica in Euripidem*, noticed, *ib.*
- Bodleian fragments of Juvenal, the, 406 f.
- Brennan's *Terra Paterna Vale*, noticed, 362 f.
- BRIEF NOTICES, 329, 470 ff.
- British Museum MSS. of Juvenal, the, 40 ff.
- School at Athens, Annual of the (1900-1901), 475 f.
- Browning, iteration in, 147a, b, 157a, b
- bullare*, 425b
- Burnet, (John), notice of Thompson's ed. of Plato *Meno*, 321a, b
- on a neglected MS. of Plato, 98 ff. (see also 215 ff., 321a, (n.), 388 ff.)
- on Arethas and the codex Clarkianus, 276a, b (see also 16 f., 391 ff.)
- on the criticism of the Platonic text in the light of the Petrie and Oxyrhynchus Papyri [a Paper read before the Oxford Philological Society], 329 f.
- Burnet's *Platonis Respublica*, noticed, 215 ff.
- Bury's ed. of Gibbon's *Decline and Fall of the Roman Empire*, noticed, 64 ff.
- Butler's *Hudibras* and Cicero, a coincidence between, 177b
- C.
- Cabinet des Médailles, acquisition of Greek coins by the, 140a
- Caesar's Rhine bridge, 29 ff.
- calatis comitiis*, wills made, 362b
- calendae*, original meaning of, 233b
- Calpurnius and Virgil, 281 f.
- comet of, 38 ff.
- floruit* of and Dr. Garnett, *ib.*

- Calymna a dependency of Cos, 102a, *b*
 Cambridge, the question of optional Greek at, 433a, *b*
Campbell (Lewis), Greek rendering of T. Campbell's *Margaret and Dora*, 473*b*
 on some recent notes on Sophocles *Oedipus Tyrannus*, 426a, *b* (see also 337 ff.)
 Campbell's *Margaret and Dora*, rendered into Greek Elegiacs, 473a, *b*
 Casaleone (Venetia), coin-find at, 139*b*
Case (Janet), notice of Bayfield's ed. of Sophocles *Antigone*, 319 f.
 on Apollo and the Erinyes in the *Electra* of Sophocles, 195 ff.
Case constructions after the Comparative in Latin, Neville's, noticed, 229 f.
 Castor and Pollux, excavations in the temple of, 95a, *b*, 238a, 284a, *b*
Catalogue des Vases Peints du Musée National d'Athènes, Collignon-Couve's, noticed, 427 f.
Catalogue of Greek Coins in the Hunterian Collection, University of Glasgow, Macdonald's (vol. ii.), noticed, 236 f.
Catalogues des Vases Peints de la Bibliothèque Nationale, de Ridder's, noticed, 427 f.
cathedra (Juv. vi. 91), 144*b*
causator = *accusator*, 144*b*
 Centorbi, leaden coffin at, 238*b*
cervi, (cp. Greek *ἄαρος*), of runaway slaves, 378*b*
 Cesario's *Sofocle*: 'Antigone', noticed, 125a, *b*
 chemical combination, Aristotle's theory of, 235a
 'chief parts' of a verb and their functions, 112*b*, 113a
 Chiragan (near Martres), villa at, 475a, *b*
 Chiuri, Etruscan bronze busts at, 238a
 Cholmeley's *The Idylls of Theocritus*, noticed, 463 ff.
Chronology of popular Latin, Mohl's, noticed, 467 ff.
 Chrysippus fragment, note on a, 120a
 Cicero and Avienus, emendations in the *Aratea* of, 102 ff.
 and *Hudibras*, coincidence between, 177*b*
Brutus, metrical laws in, 191a
Epp. ad Att. (xiii. 23, 2), note on, 121a
 iteration in, 155 f.
 MSS. of, 322 ff., 401 ff., 416 f.
 on the Epicurean gods, 277 ff.
Orations, vol. vi., Clark's text of ['Scriptorum Classicorum Bibliotheca Oxoniensis'], noticed, 416 f.
Tusc. Disp. (i. 36, 88), note on, 34 f.
 use of *nam* and *enim* in, 203 ff.
 tabulated results, 203 f.
circuli and political pamphlets during the First Triumvirate, 142*b*
Ciris, authorship of the, 381a
Clark (A. C.), emendation of Persius (iii. 29), 283a, *b* (see also 319)
 notice of Peterson's *Collations from the codex Cluniacensis sive Holkhamicus* ['Anecdota Oxoniensis'], 322 ff. (see also 401 ff.)
 Clark's *M. Tulli Ciceronis Orationes*, vol. vi., noticed, 416 f.
 Clarke MS. of Plato, some corrections in the, 16 f. (see also 276a, *b*, 391 ff.)
 Classical Association for Scotland, a, 145a, *b*, 181 f.
 literature, unconscious iterations in, 146 ff., 256 ff.
 studies and a British Academy, 97a
Clement (Willard K.), on the Latin prohibitive and Professor Elmer, 172 ff. (see also 107 ff., 408 f.)
 Clement's article on prohibitives in Terence [*Cl. Rev.* xv. 157 ff.], criticisms on, 107 ff.
 author's reply, 172 ff.
 reviewer's last word, 408 f.
 Cluni and MSS. of Cicero, 327*b*
 codex of Cicero, 401 ff. (see also 322 ff.)
titulus of, 460 f.
 Cnossus, excavations in, 475 f., 478*b*, 479a
 codex Clarkianus of Plato, 16 f., 276a, *b*, 391 ff.
 Cluniacensis (sive Holkhamicus) of Cicero, 322 ff., 401 ff.
 identical with codex Nannianus, 403 ff.
 Lag. 42 a copy of, 325 f., 401 ff.
titulus of, 460 f.
 Matritensis of Statius *Silvae* and the vetus codex Poggii, 421 f.
 Puteanus of Statius *Achilleis*, 471a, *b*
 Strozianus of Horace's lyrics, 179*b*
 Toletanus of Tacitus *Agricola*, 37 f.
 coin-catalogue, the Hunterian, 236 f.
 coin-finds at Casaleone, 139*b*
 at Karnak, 381*b*
 at Pompeii, 238a, *b*
 in Sussex and Norfolk, 431*b*
 coincidence between *Hudibras* and Cicero, 177*b*
 Collignon-Couve's *Greek Vase Catalogue*, noticed, 427 f.
 Cologne MS. of Silius and N. Heinsius, 169 ff.
 comet of Calpurnius Siculus, 38 ff.
 Comments and Communiqués, 97 f., 145, 193 f., 241, 289, 433
 comparative treatment in religion, the, 428 f.
 comparatives in Greek, some, 397 f.
 complimentary volumes of 'Studies' to Professors Gildersleeve and van Herwerden, 194*b* (see also 289*b*)
 constructions in connexion with *pondo*, 317 ff.
Conway (R. S.), notice of Mohl's *Introduction à la Chronologie du Latin vulgaire*, 467 ff.
Cook (Arthur Bernard), emendation of Persius, (iii. 29), 283a, *b* (see also 319)
 on the Golden Bough and the Rex Nemorensis, 365 ff.
 on unconscious iterations (with especial reference to classical literature), 146 ff., 256 ff.
corpora and *tempora*, confusion between, 345*b*
corpus and *pectus*, confusion between, 103a
 'Corpus Hippocraticum', the, 220 ff.
 Diocles of Carystos and the, 221 f.
 CORRESPONDENCE, 135 f., 364 f., 426, 472 f.
 Cos and Calymna, 102a, *b*
 counting, primitive method of, 415a
 Count's abridged Report of the formation of a Classical Association for Scotland, 181 f.
 Couve-Collignon's *Greek Vase Catalogue*, noticed, 427 f.
 Cowley (A. E.), on the Lycian inscriptions [a Paper read before the Oxford Philological Society], 235a, *b*
 Craigie's theory and diagrams on Plato *Rep.* (616 E), 292 f.
Cree (A. T. C.), on the axe test in Homer (*Od.* xix. 572; xxi. 120, 421), 194 f.
 Crete and Egypt, early connexion between, 476a
 Crönert's prospective Greek Lexicon, 223*b*, 224a
Cross (R. B.), emendation of Euripides *Bacch.* (240), 200 f.
crurarium, 64*b*
Culex, MSS. of the, 340a
 remarks on the, 339 ff.
 Cyprian (St.), the *Appendix* of, 191a

D.

Damia and Auxesia inscription, the, 140a
 dancing and the number three, 212a, *b*
dapes: *divitiae* (Goetz' *Thesaurus*), 63*b*

- Das Mausoleum zu Halikarnassos*, Adler's, noticed, 138 f.
- date of Calpurnius Siculus, 38 ff.
- of Catullus xlix., 432a
- of Lucilius Junior's *Aetna*, 130a, b
- of Pindar's tenth *Nemean*, 267 ff.
- of the codex Toletanus of Tacitus *Agricola*, 37a
- of the destruction of the temple of Isis and Serapis at Rome, 65b
- of the new Sappho and Alcaeus fragments, 193b, 194b (see also 240a)
- of the transfer of the treasury from Delos to Athens, 235a
- Davis' *A Friend of Caesar: a Tale of the Fall of the Roman Republic*, noticed, 135a, b
- Dawkins' (Boyd) Paper on cave-graves ['Annual of the British School at Athens,' 1900-1901], 476b
- days of odd numbers and state festivals at Rome, 118a, b
- De Anima*, Rodier's ed. of Aristotle's, noticed, 461 ff.
- De Origine ac Vi Primigenia Gerundii et Gerundivi Latini*, Persson's, noticed, 232 f.
- de Ridder's *Greek Vase Catalogues* (part 1), noticed, 427 f.
- De Simulaecriis barbararum gentium apud Romanos*, Bienkowski's, noticed, 137 f.
- De Statii Silvarum codicibus*, Engelmann's, noticed, 421 ff.
- De Sublimitate*, critical notes on the, 160 ff.
- decimal system, origin of the, 415a
- declension of nouns in Plautus, 294 ff.
- defaecare*, 121a
- Delian League, the, 235a
- 'deliberative' and 'dubitative' in questions, the terms, 166b (n.)
- Demosthenes, iteration in, 148 f., 257a
- Demosthenica* (Nicklin), 201a, b
- Der Mäde Silen, Marmorbild aus Herculeum* Robert's, noticed, 189 f.
- Derdas the Little, note on, 416a
- Diana-cults at Rome and Nemi, 367 f.
- Die Fragmentensammlung der griechischen Aertze*, Wellmann's (vol. i.), noticed, 220 ff.
- Diels' *Poetarum Philosophorum Fragmenta*, some suggestions on, 269 f.
- 'diglossy' in the history of the Greek language, 97 f.
- dignus qui* in the Augustan poets, 128b
- Dimini (Thessaly), Mycenaean-beehive tomb at, 478b
- Dionysii Halicarnasei de Thucydidis Idiomatis Epistula*, notes on, 120a, b
- Dissertationes Americanae*, 289b
- divining-rods and the letter Y, 375 f.
- Dodge-Preston's *The Private Life of the Greeks and Romans*, noticed, 180 f.
- Domine saluum fac Regem*, 240
- Dorez (M. Léon) and the codex Cluniacensis of Cicero, 322a, b
- Dougan (T. W.), note on Cicero *Tusc. Disp.* (i. 36, 88), 34 f.
- Drakenborch and Heinsius' collation of the Cologne MS. of Silius, 169 ff.
- ducentum*, 318b
- Durham's *The Subjunctive Substantive Clauses in Plautus not including Indirect Questions* ['Cornell Studies in Classical Philology'], noticed, 226 f.
- E.
- Earle (Mortimer Lamson), notes on Sophocles *El.* (153-163), 5 f.
- Earle (Mortimer Lamson)—continued.
- notes on Sophocles *El.* (681-687), 6 f
- on the first *Ode* of Horace, 398 ff.
- on the opening of Sophocles *Antigone*, 3 ff.
- Early Age of Greece*, Ridgeway's, noticed, 68 ff.
- author's reply, 78 ff.
- reviewer's rejoinder, 91 ff.
- supplementary reply of author to Professor Gardner's criticisms, 135 f.
- early corruption in Virgil, an, 36 f.
- edim* and *edam*, 112a, b
- EDITORIAL AND GENERAL, 97 f., 145, 193 f., 241, 289, 433
- edo* and its compounds, 110 ff.—
- shorter or unthematic forms, 110 f.
- subjunctive-optative *edim*, 111 f.
- Edwards (G. M.), notice of Gemoll's *Lexicon to Xenophon*, 127a, b
- notice of Pantazides' ed. of Xenophon *Anabasis*, 126 f.
- Egypt and Crete, early connexion between, 476a
- Egyptian horoscope, an, 119 f.
- Ehwald's criticisms on Housman, 443 ff.
- Ellis (Robinson), an emendation of Terentianus Maurus, 416b
- on the Holkham MS. of Cicero, 460 f.
- some suggestions on Diels' *Poetarum Philosophorum Fragmenta*, 269 f.
- Ellis' *Aetna*, noticed, 128 ff.
- Elmer (H. C.), on Clement's article on prohibitives in Terence [*Cl. Rev.* xv. 157 ff.], 107 ff.
- author's reply, 172 ff.
- reviewer's last word, 408 f.
- emendation of Euripides *Bacch.* (240), 200 f.
- of Persius (iii. 29), 233a, b, 319
- of Terentianus Maurus (578 sq. Lachmann), 416b
- of the text of Nonius, 46 ff.
- emendations in the *Aratea* of Cicero and Avienus, 102 ff.
- ἐμμελής* in Lucian, 120b
- endo-*, compounds of (Goetz' *Thesaurus*), 63a
- Engelmann's *De Statii Silvarum codicibus* (Dissertation Inauguralis), noticed, 421 ff.
- enim* and *nam*, Ciceronian use of, 203 ff.
- tabulated results, 208 f.
- Ensor (Ernest), notes on Horace *Od.* II. xvii. 21 sq. and I. xx. 10 sqq., 209 ff.
- eo*, compounds of in passive participle, 331a
- Epicurean gods, Cicero on the, 277 ff.
- theology and metaphysics, theories concerning, 453 ff.
- epigram found in Calymnos, 102a, b
- epotus*, medical use of, 113b
- Erosos, an inscription from, 290 ff.
- Erinyes and Apollo in Sophocles *Electra*, the, 195 ff.
- 'euphonic ellipsis,' 4b, 5b
- Euripides *Bacch.* (240), emendation of, 200 f.
- Blaydes' *Adversaria Critica* on, noticed, 220a, b
- iteration in, 151 ff., 257a, b, 260a, b
- Eusebius *Praep. Evang.*, MS. of and corrections in Plato *Phaedo* 96 A—C, 16 f., 276a, b, 391 ff.
- Evans (A. J.), on new comparative materials for the study of the Minoan Script of Crete [a Paper read before the Oxford Philological Society], 331a, b
- report of excavations at Cnossus (1901), 475 f. (see also 478b, 479a)
- evolution in religion, 423 f.
- excavations in Aegina, 140a
- in Cnossus, 475 f., 478b, 479a
- in Gela, 139b
- in Martres-Tolosanes, 474 f.
- in Palaeocastro, 479a
- in Rome, 94 ff., 238a, 284 ff., 476b, 477a

excavations in
in
in
in
in
in

Farnes
Scri
su
on

Farnel
Phil
fer and
Feren
Finns
Fons J
Forma
corre
Forum
Fowler
articl
ed. 2
on
Fowler
notice
fragmen
fragmen
Fragme
(vol.
Frazer's
Nemo
Friend

Galen's
Rep.,
Gallo-R
Gardne
Halika
noti
2)
noti
ba
Gardner's
Greece,
Garnett's
Gela, tom
Geldner-I
noticed
Gemoll's
Hellen
German a
ghost-rai
Gibbon's
Bury's
descri
Ch
Gifford
anus, 31
on so
16
Gilderslee
194b

excavations—continued.

- in Tegea, 238b
- in the Rhenish Provinces, 139a, b
- in Thera, 478b
- in Tivoli, 477b
- in Turin, 237b, 238a
- in Zakro, 476a, b

F.

- Farnell (L. R.)**, on an allusion to the Mycenaean Script in Plutarch, 137a, b
 supplementary note to, 188a
 on Usener's theory concerning the Roman Indigitamenta and its bearing on the Hero- and Daimon-cults of Greece [a Paper read before the Oxford Philological Society], 235b
- Farnell's Reports of the Proceedings of the Oxford Philological Society**, 66 f., 234 f., 329 ff.
- Fer and vir**, confusion between, 340a (n.)
- Ferento (Ferentinum)**, tomb-excavations at, 476b
- Finns and Sumerians**, the, 414a, b
- Fons Juturnae**, official Report of the, 96a
- Forma Urbis**, the marble [*Cl. Rev.* xv. 330a, b]—a correction, 96b
- Forum**, excavation of the, 94b, 95a
- Fowler (W. Warde)**, notice of Dr. Wissowa's article on the Argei [Pauly's *Real-Encyclopädie*, ed. 2, vol. i. pp. 689 sqq.], 115 ff.
 on the number twenty-seven in Roman ritual, 211 f.
- Fowler's (H. N.) A History of Greek Literature**, noticed, 424a, b
- fragment of Chrysippus, note on a, 120a
- fragments of Sappho and Alcaeus, some new, 193 f.
- Fragments of the Greek Physicians**, Wellmann's (vol. ii.), noticed, 220 ff.
- Frazer's The Golden Bough** (ed. 2) and the Rex Nemorensis, 365 ff.
- Friend of Caesar**, Davis', noticed, 135a, b

G.

- Galen's testimony and the 'ancient vulgate' of Plato Rep.**, 389 f.
- Gallo-Roman Settlements**, Joulin's, noticed, 474 f.
- Gardner (Percy)**, notice of Adler's *Mausoleum at Halikarnasos*, 138 f.
 notice of Bernoulli's *Greek Iconography* (part 2), 188 f.
 notice of Bienkowski's *Iconography of Barbarians*, 137 f.
- Gardner's criticisms on Ridgeway's Early Age of Greece**, author's reply to, 135 f. (see also 68-94)
- Garnett's articles on Calpurnius** discussed, 38 ff.
- Gela**, tomb-excavations in, 139b
- Geldner-Pischel's Vedische Studien** (vol. iii.), noticed, 233 f.
- Gemoll's Schulwörterbuch zu Xenophons Anabasis Hellenica und Memorabilien**, noticed, 127a, b
- German and Greek art**, 138a
- ghost-raising, magic, and the underworld**, 52 ff.
- Gibbon's Decline and Fall of the Roman Empire**, Bury's ed. of, noticed, 64 ff.
 description of Gibbon's attitude to the Church, 65a
- Gifford (E. H.)**, on Arethas and the codex Clarkianus, 391 ff. (see also 16 f., 276a, b)
 on some corrections in the Clarke MS. of Plato, 16 f.
- Gildersleeve**, complimentary vol. of 'Studies' to, 194b

Gildersleeve-Miller's Syntax of Classical Greek from Homer to Demosthenes (part 1), noticed, 177 ff.

Giles (P.), notice of Cholmeley's ed. of Theocritus, 463 ff.

Gioia Tauro (Metaurum in Bruttii), architectural remains at, 478a

Glossary of Low Latin in Hungary, Bartal's, noticed, 425 f.

Glover (T. R.), notice of Perry's *Sancta Paula*, 363 f.

on optional Greek in Canada, 433b

Glover's Life and Letters in the Fourth Century, noticed, 131 ff.

GOD SAVE THE KING, Anglice, Graece, Latine, 242

Goetz' Thesaurus Glossarum Emendatarum, noticed, 63 f.

Golden Bough, Frazer's (ed. 2), and the Rex Nemorensis, 365 ff.

Goodell (T. D.), the Yale Bicentenary Ode, 67 f.
 explanation of metrical scheme and allusions in, 68a, b

Gow (J.), notice of Shilleto's *Greek and Latin Compositions*, 327 f.

notice of Ussani's *Le Liriche di Orazio*, 179 f.

on Horace and a monastic rival, 61 ff.

Gow's Horace, Satires I., noticed, 127 f.

Grammichele (near Syracuse), find of terracottas at, 478a

Granger (Frank), notice of Wissowa's *Religion und Kultus der Römer*, 428 ff.

Greek and Latin Compositions (Shilleto), 327 f.

and Roman private life (Preston-Dodge), 180 f.

coins, Hunterian collection of (Macdonald), 236 f.

comparatives (Strachan), 397 f.

early age (Ridgeway), 68-94, 135 f.

iconography (Bernoulli), 188 f.

in the universities, 433a, b

lexicon (Konstantinides), 222 ff. (see also 98b)

literature (Fowler), 424a, b

oldest civilization (Hall), 182 ff.

physicians (Wellmann), 220 ff.

pottery (Huddilston), 474a, b

syntax (Gildersleeve), 177 ff.

vase catalogues (Collignon-Couve, de Ritter), 427 f.

Greene (Herbert W.), on *ἡμετέλης* in Lucian, 120b

Greenidge's Roman Public Life, noticed, 360 ff.

Griechische Ikonographie mit Ausschluss Alexanders und der Diadochen, Bernoulli's (part 2), noticed, 188 f.

Grottaferrata (near Frascati), tomb-excavations at, 477b

Gudeman (Alfred), on the codex Toletanus of Tacitus *Agricola*, 37 f.

Guillaume, Baelde and Legrain's *Proses d'Adam et Odes d'Horace*, noticed, 61 ff.

H.

Hadrian, sestertii of and the burning of bonds, 431a, b

Hall's The Oldest Civilization of Greece: Studies of the Mycenaean Age, noticed, 182 ff.

Harrison (E.), notice of Ogilvie's *Horac Latinae*, 359 f.

Harrison (Jane E.), Is Tragedy the Goat-song? 331 f.

Hasluck (P. W.), Annual of the British School at Athens (1900-1901), 475 f.

- Hastings (Warren), tribute to from Dean Vincent, 347a, b (see also 426a, b)
- Haverfield (F.), notice of Joulin's *Gallo-Roman Settlements*, 474 f.
notice of Preston-Dodge's *Private Life of the Greeks and Romans*, 180 f.
- Headlam (Walter), Greek rendering of A Wooring Song of a Yeoman of Kent's Son (1611), 236b
of 'God save the King,' 242
of Shakespeare *Julius Caesar* (iv. 3), 473b
note on ἀρπύια (ἀρπευέι) = slightly, 319a, b (see also 284a)
notice of Tucker's ed. of Aeschylus Choephoroi, 347 ff.
on ghost-raising, magic, and the underworld, 52 ff.
on metaphor, with a note on transference of epithets, 434 ff.
on transposition of words in MSS., 243 ff.
- Heinsius and the Cologne MS. of Silius, 169 ff.
- Hempl (George), on the sexagesimal system and the cradle of the Aryans, 413 ff.
- Herculeaneum marble wall-painting, a, 189 f.
- Herodotus, iteration in, 157a
- Herwerden (van), 'Album Gratulatorium' to, 289b (see also 194b)
- Hessels (J. H.), notice of Barta's *Glossary of Low Latin in Hungary*, 425 f.
- Hierokles der Stoiker, Præchter's, noticed, 127a, b
- Hill (G. F.), notice of Macdonald's *Catalogue of Greek Coins in the Hunterian Collection* (vol. ii.), 236 f.
- Hindu practice of baring the feet, 291 f.
- Hippocratis Opera quae feruntur, Kuehlewein's (vol. ii.), noticed, 470 f.
- Hippolytus-Virbius tradition, the, 370a, 372 f.
- History of Greek Literature, Fowler's, noticed, 424a, b
- History of Latin Literature, Lamarre's, noticed, 424 f.
- Hodgman (Arthur W.), on adjectival forms in Plautus, 446 ff.
on noun declension in Plautus, 294 ff.
- Hogarth (D. G.), report of excavations at Zakro, 476a, b
- Holkham Hall, codex Cluniacensis at, 322 ff., 401 ff., 460 f.
- Homer *Iliad* ix., x., Lawson's ed. of, noticed, 329a
iteration in, 259a
Odyssey xiii.-xxiv., Monro's ed. of, noticed, 121 ff.
(xix. 572; xxi. 120, 421), the axe test in, 194 f.
what portions should be rejected, 122a
- Homeric colouring in Sophocles *Electra*, 195a, b, 198b
house, the, 123a
poems, literary review of, 122b
vulgate, characteristics of, 1 ff.
- Homeridae, the, 122a
- Horace and a monastic rival, 61 ff.
Epod. (xv. 1-10) and Virgil *Aen.* (ix. 339), notes on, 305 f.
Od. I. (i.), notes on, 398 ff.
(xx. 11), note on, 211a, b
II. (xvii. 21 sq.), note on, 209 ff.
III. (iv. 49), note on, 121a, b
IV. (xi. 3), note on, 121b
Odes, notes on book I., 282 f.
Ussani's ed. of, noticed, 179 f.
Satires I., Gow's ed. of, noticed, 127 f.
- Horae Latinae*, Ogilvie's, noticed, 359 f.
- horoscope from Egypt, a, 119 f.
- Housman (A. E.), emendations in the *Aratea* of Cicero and Avienus, 102 ff.
on Ovid, *Art. Am.* (i. 337), 442 ff.
on Virgil and Calpurnius, 281 f.
remarks on the *Culex*, 339 ff.
- Huddilston's *Lessons from Greek Pottery*, noticed, 474a, b
- Hudibras and Cicero, coincidence between, 177b
- Humphreys (M. W.), notice of Fowler's *History of Greek Literature*, 424a, b
- Hunterian coin-catalogue, the, 236 f.
- Hysiae (Achladokampos in Argolis), discovery of ancient tomb at, 478b

I. J.

Jackson (T. W.), on transpositions in Propertius, 312 f.

Iamblichus' testimony and the 'ancient vulgate' of Plato *Rep.*, 390a, b

Jannaris (A. N.), notice of Konstantinides' *Greek Lexicon*, 222 ff. (see also 98b)

on νάβος πικρική or 'spikenard,' 459 f.

Iconography of Barbarians, Bienkowski's, noticed, 137 f.

identical number of lines in interlocutors' speeches in Tragedy, 4b (n.)

Idylls of Theocritus, Cholmeley's, noticed, 463 ff.

Jebb on the Homeric colouring in Sophocles *Electra*, 195a, b (see also 198b)

in prociuctu, wills made, 362a, b

inanis = caccus, 442a, b

Indo-Germanic verb-system, absence of time indications in the, 66b

Innes (H. M'Leod), notice of Rodier's *Aristote. Traité de l'Âne*, 461 ff.

inscription at Aegina, the Damia and Auxesia, 140a

at Eresos, 290 ff.

at Rome near the Baths of Titus, 287a

at Saloniki, 478a, b

at Sorrento, 238b

interpretation of Thucydides (ii. 15), 158 ff.

interrogative commands: a new theory of οὐ μὴ (prohibitive) in the light of Latin *quid* with moods of command, 165 ff. (see also 277a, b)

interrogative prohibitions in Greek, 167 f.

Introduction à la Chronologie du Latin vulgaire, Mohl's, noticed, 467 ff.

Joachim (H. H.), on Aristotle's theory of chemical combination [A Paper read before the Oxford Philological Society], 235a

Johnstone (H. T.), notes on Plato *Apology*, 176 f.

Jones (H. Stuart), on the 'ancient vulgate' of Plato and Vind. F., 388 ff.

Joulin's *Les Établissements gallo-romains de la Plaine de Mortres-Tolosanes*, noticed, 474 f.

Is Tragedy the Goat-song? 331 f.

Isocrates, iteration in, 149 f., 256b, 259b

the study of and Aristotle, 203b

Isonomia, the doctrine of, 453 ff.

iterations in literature (especially classical), unconscious, 146 ff., 256 ff.

Julian the Apostate, estimate of, 133a, b

Juvenal, Bodleian fragments of, 406 f.

British Museum MSS. of, 40 f.

Nicaeus' recension of, 407a, b

Oxford MS. of, *ib.*

remarks on, 406 ff.

K.

K (= Kaput) in Ciceronian MSS., 326b, 327a

Kakridis (Theophanes), note on Plautus *Stich.* (353 sq.), 305a, b

- Kalbfleisch's *Papyri Argentoratenses Graecae*, noticed, 134a, b
- Kalesperis' (Mr. J.) discovery of an epigram in Calymnos, 102a, b
- καλός-names on lekythi at Gela, 139 b
- Karnak, coin-find at, 381b
- 'Katharevousa,' the, 98a, b
- Keil's *Anonymus Argentinensis* (1902), discussed, 235a
- Keith (A. B.), emendation of Persius (iii. 29), 283a, b (see also 319)
- Kenyon (F. G.), notice of Kalbfleisch's *Papyri Argentoratenses Graecae*, 134a, b
- Klotz' P. Papinius Statius (vol. ii. fasc. 1, 'Achilleis'), noticed, 471a, b
- Konstantinides Μέγα Λεξικὸν τῆς Ἑλληνικῆς Γλώσσης (τόμος πρῶτος A—Δ), noticed, 222 ff. (see also 98b)
- Kuehlewien's *Hippocratis Opera quae feruntur* (vol. ii.), noticed, 470 f.
- L.
- Lamarre's *Histoire de la Littérature Latine, depuis la fondation de Rome jusqu'à la fin du gouvernement républicain*, noticed, 424 f.
- Latin and the University of Birmingham, 364 f. (see also 289 b)
- and the University of London, 289a, b
- gerund and gerundive (Persson), 232 f.
- grammar, recent American work in, 226 f.
- language, four great periods in the history of, 469b
- literature (Lamarre), 424 f.
- passages for translation (Alford), 329 b
- prohibitives (Clement), 172 ff.; (Elmer), 107 ff.
- 408 f.
- pronouns (Meador), 230b
- syntax and 'the American School,' 231a, b
- tribute to Warren Hastings from Dean Vincent, 347a, b (see also 426a, b)
- use of *nam* and *enim* in Cicero (Barendt), 203 ff.
- use of *neque* and *nec* in the Silver Age (Lease), 212 ff.
- verbs for 'to eat' and 'to drink' (Postgate), 110 ff.
- Lawson's *The Iliad of Homer: Books ix. and x.*, noticed, 329a
- Le Liriche di Orazio*, Ussani's, noticed, 179f.
- Lease (Emory B.), on the use of *neque* and *nec* in Silver Latin, 212 ff.
- Leeuwen's (van) *Aristophanis Acharnenses*, noticed, 355b, 356a
- Aristophanis Equites*, noticed, ib.
- legendus*, original meaning of, 233a
- Legrain's *Proses d'Adam de Saint-Victor*, noticed, 61 ff.
- Legrain-Baelde's *Odes Choiesies d'Horace*, noticed, ib.
- Legrain-Baelde-Guillaume's *Proses d'Adam et Odes d'Horace*, noticed, ib.
- Lendrum (W. T.), on the date of Pindar's tenth *Nemean*, 267 ff.
- Les Etablissements gallo-romains de la Plaine de Martres-Tolosanes*, Joulin's, noticed, 474 f.
- Lessons from Greek Pottery*, Huddilston's, noticed, 474a, b
- Lexicon Plautinum I.*, Lodge's, noticed, 357 f.
- Liddell and Scott in modern Greek, 98b, 222 ff.
- Liddon's (Canon) sermons, iteration in, 147a
- Life and Letters in the Fourth Century*, Glover's, noticed, 131 ff.
- Lindsay (W. M.), on a neglected MS. of Martial, 315 f.
- on the emendation of the text of Nonius, 46 ff.
- Lodge's *Lexicon Plautinum* (vol. i. fasc. 1 A—*Alius*), noticed, 357 f.
- London University Matriculation, new regulations for, 289a, b
- loss of a word (or words) the solution of many *crucis*, 10 f.
- Lucan, iteration in, 258a
- Lucian, use of *ἡμετέρας* in, 120b
- Lucilius Junior the putative author of *Aetna*, 129b, 130b
- Lucretius (v. 1442), note on, 169a, b
- notes on, 330 f.
- Lycian inscriptions, the, 235a, b
- M.
- Macan (R. W.), on Keil's *Anonymus Argentinensis* (1902) [a Paper read before the Oxford Philological Society], 235a
- Macdonald's *Catalogue of Greek Coins in the Hunterian Collection, University of Glasgow* (vol. ii.), noticed, 236 f.
- Mair (A. W.), note on ἀτρέμα (*atrema*) = slightly, 319a (see also 284a)
- Mamurra, Caesar's *praefectus fabrum* in Gaul, 29b
- Mania, 370a, 378a
- maniae*, 370a
- Marchant's *Xenophontis Opera Omnia* (vol. ii.), noticed, 125 f.
- Märchen and the *Odyssey*, 122a
- marginal glosses in verse, 443 ff.
- Maria Antiqua (St.), excavations at the church of, 95b, 96a
- Marsus' editions of Silius, 170b (and n.), 171a
- Martial, a neglected MS. of (*f*), 315 f.
- identical with the Florentinus, 316b
- orthography of, 316a
- subscriptions in, 316b
- Martres-Tolosanes, excavations at, 474 f.
- Masson (John), on Cicero on the Epicurean gods, 277 ff.
- on theories concerning Epicurean theology and metaphysics, 453 ff.
- Mausoleum at Halikarnassos, Adler's, noticed, 138 f.
- Pliny's estimate of its area, 139a
- Mayor (John E. B.), note on *ascios: exumbres*, 284b
- on the saying of Alexander: 'Reserve the one ear for the party calumniated,' 120b, 121a
- Mayor's ed. of *The Latin Heptateuch* and iteration, 263a, b
- Mazaios, coins attributed to, 431a
- Meador's *The Latin Pronouns* is, hic, iste, ipse, noticed, 230b
- Μέγα Λεξικὸν τῆς Ἑλληνικῆς Γλώσσης, Konstantinides', noticed, 222 ff. (see also 98b)
- μεγαλοπρέπεια and μεγαλοψυχία in Aristotle, 203a, b
- memoriae damnatio* on coins of the emperors, 140b
- Meredith (George), iteration in, 156a
- Merrill (W. A.), note on Lucretius (v. 1442), 169a, b
- metaphor, with a note on transference of epithets, 434 ff.
- metrical ear, necessity for a, 350a, b
- metuo ut veniat*, 227b
- modern Greek counterpart of Liddell and Scott, a, 98b, 222 ff.
- Modius and the Cologne MS. of Silius, 169 f.
- Mohl's *Introduction à la Chronologie du Latin vulgaire: Étude de Philologie historique*, noticed, 467 ff.
- Monro's *Homer's Odyssey* xiii.—xxiv., noticed, 121 ff.
- views on the Platonic Number, 21 ff.

- Monthly Record, 139 f., 237 f., 476 ff.
Mooney (George W.), note on Cicero *Epp. ad Att.* (xiii. 23, 2), 121a
 MS. of Eusebius and corrections in Plato *Phaedo*, 16 f., 276a, b, 391 ff.
 of Juvenal, Oxford, 407a, b
 of Plato (Flor. x.), 321a (and n.)
 (Vind. F), 98 ff., 215 ff., 321a (n.), 388 ff.
 of Silius, the Cologne, 169 ff.
 Paris D of Theocritus, 465a, b
 Paris 7775 (Cicero *Verr.*), 406a, b
 MSS. of *Actna*, 130b
 of Avienus, 103b
 of Cicero, 322 ff., 401 ff., 416 f.
 of Juvenal, 407a, b
 British Museum, 40 ff.
 of Nonius, 49a, b
 of Plato (especially Vind. F), 98 ff. (see also 215 ff., 321a (n.), 388 ff.)
 Meno, 321a, b
 of Statius *Achilleis*, 471a, b
 Silvae, 421 ff.
 of Tacitus *Agricola*, 37 f.
 of the *Culex*, 340a
 transposition of words in, 243 ff.
 under various names, 325a
 Mueller (Lucian) and the text of Nonius Marcellus, 46b, 48a, 49 ff.
multi Mani Ariciae (prov.), 370a, 378a
 Mycenaean Script and Plutarch, the, 137a, b, 188a
Nyres (J. L.), notice of Ridgeway's *Early Age of Greece*, 68 ff.
 author's reply, 78 ff.
 reviewer's rejoinder, 91 ff.

N.

- Nairn (J. A.)**, notice of Lawson's ed. of Homer *Iliad* ix., x., 329a
 notice of Phillimore's text of Propertius, 418 ff.
 editor's reply, 472 f.
nam and *enim*, Ciceronian use of, 203 ff.
 tabulated results, 208 f.
 Nanning (Pierre) and the codex Cluniacensis, 404 f.
 Napoleon III.'s view of Caesar's Rhine bridge, 30 f.
vápos πιστική or 'spikenard', 459 f.
 neglected MS. of Martial, a, 315 f.
 of Plato, 98 ff. (see also 215 ff., 321a (n.), 388 ff.)
 Neil's *The Knights of Aristophanes*, noticed, 354 f.
neque and *nec*, use of in Silver Latin, 212 ff.
 tabulated results, 214a, b
 Neville's *The Case constructions after the Comparative in Latin* ['Cornell Studies in Classical Philology'], noticed, 229 f.
 Nicaeus' recension of Juvenal, 407a, b
Nicklin (T.), *Adversaria Demosthenica*, 201a, b
 notice of Greenidge's *Roman Public Life*, 360 ff.
 on a horoscope from Egypt, 119 f.
 Nonius Marcellus, emendation of the text of, 46 ff.
 MSS. of, 49a, b
 Mueller's methods criticized, 46b, 48a, 49 ff.
 unrevised state of, 51b
 NOTES, 120 f., 176 f., 284, 319, 416
 notes on Aristophanes *Knights*, 7 ff., 101 f.
 on Horace *Odes*, book I., 282 f.
 on Ovid, *Art. Am.* (i. 337), 442 ff.
 on Plato *Apology*, 176 f.
 on Sophocles *Oedipus Tyrannus*, 337 ff., 426a, b
 on the *Culex*, 339 ff.
 on the *De Sublimitate*, 160 ff.

notes—continued.

- on Xenophon, *Memorabilia*, 270 ff.
Symposium, 293 f.
 noun declension in Plautus, 294 ff.
 number, the Platonic, 17 ff.
 three and dancing, the, 212a, b
 twenty-seven in Roman ritual, the, 211 f.

O.

- oblitus* with gen. or accus., 229a, b
Odes Choisis d'Horace, Baelde-Legrain's, noticed, 61 ff.
 Ogilvie's *Horae Latinae*: Studies in Synonyms and Syntax, noticed, 359 f.
Oldest Civilization of Greece, Hall's, noticed, 182 ff.
 Ontario and optional Greek, 433b
 Orestes story, Sophocles' treatment of the, 195 ff.
 ORIGINAL CONTRIBUTIONS, 1 ff., 98 ff., 146 ff., 194 ff., 243 ff., 290 ff., 337 ff., 385 ff., 434 ff.
 Ovid, *Art. Am.* (i. 337), notes on, 442 ff.
Owen (S. G.), remarks on Juvenal, 406 ff.
 Oxford Greek and Latin texts, the new:—
 Cicero *Orations*, vol. vi. (Clark), noticed, 416 f.
 Plato *Republic* (Burnet), noticed, 215 ff.
 Xenophon, vol. ii. (Marchant), noticed, 125 f.
 MS. of Juvenal, 407a, b
 Philological Society, proceedings of, 66 f., 234 f., 329 ff.
 proposal to make Greek optional, 433a

P.

- Padula (Lucania), architectural remains at, 477b, 478a
 Palaeocastro, excavations at, 479a
 Palaeographical Society, revival of the, 193a
 suggestion to the, 193a, b
 Pantazides' *Ἑσφοδῶντος συγγράμματα* (vol. i. *Anabasis*), noticed, 126 f.
Papyri Argentoratenses Graecae, Kalbfleisch's, noticed, 134a, b
Παρακλῆσις συκοφαντικώτερος (prov., cp. Theocr. *Id.* iv. 20 sqq.), 466a
Paton (W. R.), note on Tacitus *Agr.* (28), 283a, b
 on an inscription from Eresos, 290 ff.
 on Cos and Calymna, 102a, b
 patronymics used absolutely, 442a, b
 pauses in or after the first foot in verse, 310a (n.)
pecoralis (*pecoralia* ?), 306a, b
 Perry's *Sacra Paula*: a Romance of the Fourth Century A.D., noticed, 363 f.
 Persia the home of magic and necromancy, 55 ff.
 Persius (iii. 29), emendation of, 283a, b, 319
 iteration in, 261a
 Persson's *De Origine ac Vi Primigenia Gerundii et Gerundii Latini*, noticed, 232 f.
Pervigilium Veneris, iteration in the, 258b
Peterson (W.), on the Cluni codex of Cicero, 401 ff. (see also 322 ff.)
 Peterson's *Collations from the codex Cluniacensis sive Holkhamicus*: a ninth-century MS. of Cicero, now in Lord Leicester's Library at Holkham ['*Anecdota Oxoniensia*.' Classical Series, part ix.], noticed, 322 ff.
 Philadelphi of Pontus, tetradrachm of the, 287b
Phillimore (J. S.), notes on Sophocles *Oedipus Tyrannus*, 337 ff. (see also 426a, b)
 reply to notice of editor's *Propertius*, 472 f. (see also 418 ff.)

- Phillimore's *Sexti Properti Carmina*, noticed, 418 ff.
 Pindar's 'responsions,' 265 f.
 tenth *Nemean*, date of, 267 ff.
 use of metaphor, 436b
 views on religion, 268b
 Pischel-Geldner's *Vedische Studien* (vol. iii.), noticed, 233 f.
 Pisistratus and the Homeric poems, 122a, b
 Pistieci (Lucania), find of painted vases at, 477b
 Plato, a neglected MS. of, 98 ff. (see also 215 ff., 321a (n.), 388 ff.)
 'ancient vulgate' of and Vind. F, 388 ff.
Apology, notes on, 176 f.
 Clarke MS. of, some corrections in, 16 f. (see also 276a, b, 391 ff.)
Euthydemus and *Protagoras*, connexion between, 142b
 iteration in, 260a, b
Meno, Thompson's ed. of, noticed, 321a, b
 MSS. of, *ib.*
Phaedo (96 A—C), corrections in and the MS. of Eusebius, 16 f., 276a, b, 391 ff.
 (115 D), note on, 202 a, b
Republic (616 E), note on, 292 f.
 Burnet's text of ['*Scriptorum Classicorum Bibliotheca Oxoniensis*'], noticed, 215 ff.
 importance of Vind. F in, 98 ff. (see also 215 ff., 321a (n.), 388 ff.)
 Platonic Number, arithmetical solution of the, 17 ff.
 Ship of Fools, the, 385 ff.
Platonica (H. Richards), 10 ff.
 Plautus, adjectival forms in, 446 ff.—
 adjectives of third declension, 447b, 448a
 comparison, 449 ff.
 fem. forms of -o and -a stem adjectives, 446a
 interchange of declensions, 448 f.
 masc. and neut. forms of -o stem adjectives, 446 f.
 miscellaneous, 452a, b
 number, 449a
 numerals, 448a, b
 quantity, 451b, 452a
 syncopated and unsyncopated forms, 451a, b
 u vowel or consonant (?), 451b
adnominatio in, 305b
Captivi and *Poseidippos*, 144b
 Lodge's *Lexicon* to, noticed, 357 f.
 noun declension in, 294 ff.—
 nouns, adverbs, and prepositions, 303a
 singular forms for plural, 302a
 syncopated and unsyncopated nouns, 303 f.
 variations of declension, 302 f.
 variations of gender, 300 f.
 variations of quantity, 304 f.
Stichus (353 sq.), note on, 305a, b
 syntax of modified by metre, 227a
 Pliny and the Mausoleum at Halikarnasos, 139a
 Plutarch and the Mycenaean Script, 137a, b, 188a
 Pompeii, discoveries at, 139b, 238a, b, 477b
 Pompeian musical instruments and the modes of Aristides Quintilianus, 409 ff.
pondo, constructions in connexion with, 317 ff.—
 (a) elliptical, *ib.*
 (b) in full, 317a, b
 popular Latin, the chronology of, 467 ff.
Postgate (J. P.), Latin rendering of 'God save the King,' 242
 notice of Brennan's *Terra Paterna Vale*, 362 f.
 notice of Engelmann's *De Statii Silvarum codicibus*, 421 ff.
 notice of Goetz' *Thesaurus Glossarum emendatarum*, 63 f.
 notice of Tolman's *Art of Translating*, 471 f.
ostgate (J. P.)—*continued.*
 on an early corruption in Virgil, 36 f.
 on some recent American work in Latin Grammar, 226 ff.
 on the comet of Calpurnius Siculus, 38 ff.
 on 'to eat' and 'to drink' in Latin, 110 ff.
 supplementary note on *Dionysii Halicarnasei de Thucydidis Idiomatis Epistula*, 120a, b
 on Paton's Inscription from Eresos, 292a, b
Vindiciae Propertianae, 306 ff. [see *Cl. Rev.* xv. 40 ff., 406 ff.]
potin' abcas (*potin' ul abcas*, 227a
poto and *bibo*, the parts of, 112 ff.
potum, *potus*, *poturus*, the parts of *bibo* in classical times, *ib.*
Powell (J. U.), on an emendation of Persius (iii. 29), 319 (see also 283a, b)
 Poynton (A. B.), on Sir Henry Savile's transcript of the *Opuscula* of Dionysius of Halicarnassus [a Paper read before the Oxford Philological Society], 66a
 Pozzuoli, sepulchral monument at, 477b
 Praechter's *Hierokles der Stoiker*, noticed, 127a, b
 Preston-Dodge's *The Private Life of the Greeks and Romans*, noticed, 180 f.
 Priscian and the forms *edit*, *peredit*, *comedit*, 111 f.
Private Life of the Greeks and Romans, Preston-Dodge's, noticed, 180 f.
 prohibitives in Terence, 107 ff., 172 ff., 408 f.
Propertiana (Postgate), 306 ff.
 Propertius, Phillimore's text of ['*Scriptorum Classicorum Bibliotheca Oxoniensis*'], noticed, 418 ff.
 editor's reply, 472 f.
 transpositions in, 309 ff.
 origin of the displacements, 309a, b, 311a, b
 value of *N* in, 418a, b, 420a, b
Proses d'Adam de Saint-Victor, Legrain's, noticed, 61 ff.
Proses d'Adam et Odes d'Horace, Baelde, Legrain and Guillaume's, noticed, *ib.*
proses (or *sequences*) of mediaevalism, origin of, 63a, b
 Ptolemais-Lebedus, coins of, 479a, b
 Ptolemy's astrological system, sources of, 142a, b
 Pythagoras and the letter *Y*, 375a, b
 Q.
quid Petronio fuit stultius? 230a
quin used interrogatively, 166 f.
 with imperative not restricted to comedy, *ib.*
quin noli illudere ?=οὐ μὴ σκώψης; 167b
 Quinu (Dr. Daniel) on the language question in Greece, 97 f.
quoi, 445b
 R.
 recent American work in Latin Grammar, 226 ff.
 editions of plays of Aristophanes, 354 ff.
 excavations in Rome, 94 ff., 284 ff.
 notes on Sophocles *Oedipus Tyrannus*, on some, 426a, b (see also 337 ff.)
 Reggio, inscribed balls of red clay at, 478a
Reid (J. S.), notice of Bury's ed. of Gibbon's *Decline and Fall of the Roman Empire*, 64 ff.
 Reinach (Salomon), on an allusion to the Mycenaean Script in Plutarch, 188a (see also 137a, b)
Religion und Kultus der Römer, Wissowa's, noticed, 428 ff.
 remarks on Juvenal (Owen), 406 ff.
 on the *Culex* (Housman), 339 ff.
Rendall (Gerald H.), on τρεῖς 'a parent,' 28a, b [see *Cl. Rev.* xv. 401 ff.]

- repetition of obverse or reverse types on coins, 430b
 Reports, 66 f., 181 f., 234 f., 329 ff.
Republic of Plato, Burnet's, noticed, 215 ff.
 'Reserve the one ear for the party calumniated'—a saying of Alexander, 120b, 121a
 Reviews, 61 ff., 121 ff., 177 ff., 215 ff., 319 ff., 347 ff., 416 ff., 461 ff.
 Rex Nemorensis and the Golden Bough, the, 365 ff.
rex sacrorum at Rome and the Rex Nemorensis, 376 ff.
 Rhenish Provinces, exploration of military posts in the, 139a, b
 Rhine bridge, Caesar's, 29 ff.
 Richards (Franklin T.), notice of Glover's *Life and Letters in the Fourth Century*, 131 ff.
 Richards (Herbert), critical notes on the *De Sublimitate*, 160 ff.
 notes on the *Memorabilia* of Xenophon, 270 ff.
 on the *Symposium* of Xenophon, 293 f.
 notice of Gildersleeve's *Greek Syntax*, 177 ff.
 notice of Marchant's text of Xenophon (vol. ii.), 125 f.
 notice of recent editions of plays of Aristophanes, 354 ff.
 Platonica, 10 ff.
 Varia, 393 ff.
 Richter's *Topographie der Stadt Rom* [Iwan von Müller's 'Handbuch der klassischen Altertumswissenschaft'], noticed, 333 ff.
 Ridgeway's *The Early Age of Greece*, noticed, 68 ff.
 author's reply, 78 ff.
 reviewer's rejoinder, 91 ff.
 supplementary reply of author to Professor Gardner's criticisms, 125 f.
Rigveda, home of the, 233b
 Robert's *Der Müde Silen, Marmorbild aus Herkulaneum: dreiundzwanzigste Hallisches Winckelmannsprogramm* (with an excursus on the East Frieze of the so-called Theseion), noticed, 189 f.
 Rodier's *Aristote. Traité de l'Âme*, noticed, 461 ff.
 Rogers' *The Comedies of Aristophanes* (ix. The Frogs, x. The Ecclesiazusae), noticed, 356 f.
 Rolfe (J. C.), notice of Beck's *L. Apulei Fabula de Psyche et Cupidine*, 423a, b
 Roman coins, discovery of in Sussex and Norfolk, 431b
Roman Public Life, Greenidge's, noticed, 360 ff.
 Roman ritual and the number twenty-seven, 211 f.
 Rome, excavations in, 94 ff., 238a, 284 ff., 476b, 477a
 Rothstein and modern classical texts, 418b
- S.
- Sabazios, origin of the name, 332a
 Sacer Clivus, position of the, 96b, 286b, 336b
 Sacra Via: see Via Sacra.
 Saloniki, inscription at, 473a, b
Sancta Paula, Perry's, noticed, 363 f.
 Sappho fragments, the new, 193 f.
 Sargeaunt (J.), notes on Horace *Od.* III. (iv. 49) and IV. (xi. 3), 121a, b
 notice of Gow's *Horace, Satires I.*, 127 f.
 on Dean Vincent and Warren Hastings, 426a, b (see also 347a, b)
 Satrae (Satyroi), 332a
Schulwörterbuch zu Xenophons Anabasis Hellenica und Memorabilien, Gemoll's, noticed, 127a, b
 Scotland, a Classical Association for, 145a, b, 181 f.
 Semitic religion and the ancient Romans, the, 429 f.
 Seneca the younger and the author of *Aetna*, 129b, 130b
- Septimius Severus and Domna, bronze medallion of, 430b, 431a
 Servius Tullius and the Rex Nemorensis, coincidences between, 380a (n.)
 sexagesimal system and the cradle of the Aryans, the, 413 ff.
 origin of the, 415a, b
 Seymour (T. D.), note on Plato *Phaedo* (115 D), 202a, b
 on Plato's Ship of Fools, 385 ff.
 Shakespeare, iteration in, 151a, b, 156a, b
Julius Caesar (iv. 3), rendered into Greek Iambics, 473a, b
 Shilleto (W. F. R.), note on ἀρτέμια (ἀρτεμει) = slightly, 284a (see also 319a, b)
 Shilleto's *Greek and Latin Compositions*, noticed, 327 f.
 Ship of Fools, Plato's, 385 ff.
 Silius, the Cologne MS. of and N. Heinsius, 169 ff.
 Silver Latin, use of *neque* and *nec* in, 212 ff.
 tabulated results, 214a, b
 Sioman (A.), on constructions in connexion with *pondo*, 317 ff.
 Smith (G. C. Moore), on a Latin tribute from Dean Vincent to Warren Hastings, 347a, b (see also 426a, b)
 Smith (J. A.), on the classification of Greek verbal forms [a Paper read before the Oxford Philological Society], 66b
 Sonnenschein (E. A.), notice of Lodge's *Lexicon Plautinum I.*, 357 f.
 on interrogative commands: a new theory of οὐ μή (prohibitive) in the light of Latin *quin* with moods of command, 165 ff. (see also 277a, b)
 on Latin and the University of Birmingham, 364 f. (see also 289b)
 Sophocles *Antigone*, Bayfield's ed. of, noticed, 319 f.
 Cesareo's ed. of, noticed, 125a, b
 opening of, 3 ff.
Electra (153-163; 681-687), notes on, 5 ff.
 Apollo and the Erinyes in, 195 ff.
 Homeric colouring in, 195a, b, 198b
 iteration in, 257a, b
Oedipus Tyrannus, notes on, 337 ff. (see also 426a, b)
 use of compound for simple verbs in, 337b, 338a
 Sorrento, inscription at, 238b
spiritus(aer), 129b
 spontaneity, the doctrine of, 458 f.
squassus, 425b
 'Standard,' iteration in the, 157a, 256b, 258b, 261a
 Statius *Achilleis*, Klotz' ed. of, noticed, 471a, b
 codex Puteanus of, *ib.*
Silvae, MSS. of, 421 ff.
Stipulative Subjunctive in Latin, Bennett's, noticed, 227 f.
 Strachan (J.), on some Greek comparatives, 397 f.
Study in Case Rivalry, Babcock's, noticed, 228 f.
Subjunctive Substantive Clauses in Plautus not including Indirect Questions, Durham's, noticed, 226 f.
 suggestions on Diels' *Poetarum Philosophorum Fragmenta* (Ellis), 269 f.
 Sumerians of Babylon and the sexagesimal system, the, 413 f.
- SUMMARIES OF PERIODICALS, 141 ff., 191, 239 f., 287 f., 381 f., 431 f., 480
 American Journal of Philology, 141a, 239a, 381a
 Archiv für lateinische Lexikographie und Grammatik, 144, 239
 Hermathena, 141a
 Hermes, 381

Summaries of Periodicals—continued.

- Journal international d'Archéologie numismatique, 140b, 287a, 479
 Journal of Philology, 141a
 Mnemosyne, 144b, 239a, 432a
 Neue Jahrbücher für das klassische Altertum, 142, 191, 287b, 431
 Numismatic Chronicle, 287a, 431, 479b
 Numismatische Zeitschrift, 380b
 Revue belge de Numismatique, 140b, 380 f.
 Revue de Philologie, 141, 191a, 287a, 431a
 Revue numismatique, 140, 287b, 430 f.
 Rheinisches Museum für Philologie, 141 f., 381 f.
 Rivista italiana di Numismatica, 287a, 381, 479b
 Wochenschrift für klassische Philologie, 142 ff., 191 b, 239 f., 287 f., 382b, 432
Summers (Walter C.), on N. Heinsius and the Cologne MS. of Silius, 169 ff.
 Svoronos on a gold *exagium* (?), 140b, 479a
 Swinburne, iteration in, 265b
Syntax of Classical Greek from Homer to Demosthenes, Gildersleeve's, noticed, 177 ff.
 Syracuse, marble statues at, 238b

T.

- Tacitus *Agr.* (28), note on, 283a, b
 codex Toletanus of, 37 f.
 and Livy, contrasted, 64b
Taylor (J. H.), on Caesar's Rhine bridge, 29 ff.
 Tegea, excavations in, 238b
 temple of Antoninus and Faustina, excavations in the, 285b, 286a, 476b, 477a
 of Castor and Pollux, excavations in the, 95a, b, 238a, 284a, b
 of Isis and Serapis, destruction of the, 65b
 of Vulcan, the, 94b
tempora and corpora, confusion between, 345b
 Tennyson and Pindar, 268a
 iteration in, 148a, 156a, 256a
 Terence, prohibitives in, 107 ff., 172 ff., 408 f.
 Terentianus Maurus, an emendation of, 416b
Terra Paterna Vale, Brennan's, noticed, 362 f.
 Theocritus *Idylls*, Cholmeley's ed. of, noticed, 463 ff.
 life of, 464b, 465a
 MS. Paris D of, 465a, b
 previous editions of, 464a
 'responsions' in, 266 f.
 uncertain poems of, 465b
 theories concerning Epicurean theology and metaphysics, 453 ff.
 Thera, excavations in, 478b
Thesaurus Glossarum emendatarum, Goetz', noticed, 63 f.
 'Theseion,' east frieze of the, 190b
Thomas (F. W.), notice of Persson's *On the Gerund and Gerundive*, 232 f.
 notice of Pischel-Geldner's *Vedische Studien* (vol. iii.), 233 f.
Thompson (E. S.), note on Derdas the Little, 416a
 notes on Horace *Odes*, book i., 282 f.
 Thompson's *The Meno of Plato*, noticed, 321a, b
 Thucydides (ii. 15), on the interpretation of, 158 ff.
 Tigranes I., coins of, 479b
 Tiro and Cicero's *Letters*, 142a
 Tivoli, excavations in, 477b
 'to eat' and 'to drink' in Latin, 110 ff.
 τράγωμα 'a parent', 28a, b
 Tolman's *The Art of Translating* (with special reference to Cauer's 'Die Kunst des Uebersetzens'), noticed, 471 f.

- Topography of Rome*, Richter's, noticed, 333 ff.
Torr (Cecil), notice of Hall's *The Oldest Civilization of Greece*, 182 ff.
 Torre de' Passeri (Samnite territory), marble relief at, 139b
 Tragedy—is it the Goat-song? 331 f.
 transposition of lines in poetry, 306 ff.
 of words in MSS., 243 ff. (see also 34 f.)
 Cobet on, 243a, b
 in interrogatives and relatives, 245a, b
 in particles, 246a, b
 on metrical grounds, 248 ff.
 Porson on, 243b
 through wrong punctuation, 246b, 247a
 Trojan war legend, home of the, 191a
 Tucker's *The Choephori of Aeschylus*, noticed, 347 ff.
 Turin, head of bronze statue at, 237b, 238a
Tyrrell (R. Y.), notice of Ellis' ed. of *Aetna*, 128 ff.

U, V.

- van Herwerden: see Herwerden (van)
 van Leeuwen: see Leeuwen (van)
Varia (H. Richards), 393 ff.
Vedische Studien, Pischel-Geldner's (vol. iii.), noticed, 233 f.
 Vercingetorix, head of on Gaulish coins, 287b
Verrall (A. W.), notes on Aristophanes *Knights*, 7 ff. (see also 101 f.)
 VERSIONS, 236, 242, 473
 Via Sacra, excavations on the, 96a, b, 286a, b
 position of the Sacer Clivus, 96b, 286b
 Vicus Jugarius, excavation of the, 94a, b
Vince (J. H.), notice of Davis' *A Friend of Caesar*, 135a, b
 Vincent (Dean), a Latin tribute from to Warren Hastings, 347a, b (see also 426a, b)
 Vind. F (Plato *Rep.*), derived from an older archetype than any extant MS. 99a, b (see also 215 ff.)
 independent of the common archetype of *ADM*, 99 ff. (see also 215 ff.)
 the theory examined, 388 ff.
Vindiciae Propertianae (Postgate), 306 ff.
vir and fer, confusion between, 340a (n.)
 Virgil *Aen.* (ix. 339) and Horace *Epod.* (xv. 1—10), notes on, 305 f.
 an early corruption in, 36 f.
 and Calpurnius, 281 f.
 iteration in, 154 f., 258a
 Vizzini, late Greek tombs at, 478a
 unconscious iterations (with special reference to classical literature), 146 ff., 256 ff.
 Volcanal, discovery of the, 94b
ὑποζώματα of Greek ships, the, 234a, b
 use of *nam* and *enim* in Cicero, 203 ff.
 of *neque* and *nec* in Silver Latin, 212 ff.
 Usener's theory concerning the Roman Indigitamenta and its bearing on the Hero- and Daimon-cults of Greece, 235b
 Ussani's *Le Liriche di Orazio*, noticed, 179 f.
ut and qui, indefinite value of, 227 b
 'vulgate,' meaning of the term, 388b

W.

- Walters (H. B.)**, Monthly Record, 139 f., 237 f., 476 ff.
 notice of Huddilston's *Lessons from Greek Pottery*, 474a, b
 notice of Robert's *Der Müde Silen, Marmorbild aus Herculaneum*, 189 f.
 notice of two Greek vase catalogues, 427 f.

- Warren (Winifred)**, notes on *Dionysii Halicarnasei de Thucydidis Idiomatis Epistula*, 120a
- Webb (C. C. J.)**, notice of Praechter's *Hierokles der Stoiker*, 127a, b
- Weller (Charles H.)**, on the interpretation of Thucydides (ii. 15), 158 ff.
- Wellmann's *Die Fragmentesammlung der griechischen Aertze*. Band i. Die Fragmente der sikelischen Aertze Akron, Philistion, und des Diokles von Karystos, noticed, 220 ff.
- Whitelaw (R.)**, on interrogative commands, 277a, b (see also 165 ff.)
- Wilhelm's identification of fragments of Athenian honorary inscription ['Annual of the British School at Athens, 1900-1901], 476b
- Wilkins (A. S.)**, notice of Clark's *M. Tulli Ciceronis Orationes*, vol. vi., 416 f.
notice of Klotz' ed. of Statius *Achilleis*, 471a, b
notice of Lamarre's *History of Latin Literature*, 424 f.
- Williams (C. F. Abdy)**, on some Pompeiian musical instruments and the modes of Aristides Quintilianus, 409 ff.
- Wilson (J. Cook)**, note on Plato *Rep.* (616 E), 292 f.
notes on Aristotle *Nic. Eth.* vii. (14, 2; 12, 2), 23 ff.
on *μεγαλοπρέπεια* and *μεγαλοψυχία* in Aristotle, 203a, b
on the *ὑποζώματα* of Greek ships [a Paper read before the Oxford Philological Society], 234a, b
- Winstedt (E. O.)**, on the British Museum MSS. of Juvenal, 40 ff.
- Wissowa (Dr.), on the Argei [Pauly's *Real-Encyclopädie*, ed. 2, vol. i. pp. 689 sqq.], 115 ff.
- Wissowa's *Religion und Kultus der Römer*, noticed, 428 ff.
- Wooring Song of a Yeoman of Kent's Son (1611), rendered into Theocritean verse, 236a, b
- Wroth (Warwick)**, summaries of numismatic periodicals, 140, 287, 380 f., 430 f., 479

X.

- Xenophon *Anabasis*, Pantazides' ed. of, noticed, 126 f.
Gemoll's *Lexicon* to, noticed, 127a, b
Marchant's text of, vol. ii. ['Scriptorum Classicorum Bibliotheca Oxoniensis'], noticed, 125 f.
Memorabilia and *Prodicus*, 275b
and the *Oeconomicus* and *Symposium*, 274b, 275a
authenticity of, 275b
notes on, 270 ff.
phraseology of, 275a, b
Symposium, notes on, 293 f

Y.

- Y, the letter and divining-rods (cp. Persius v. 35), 375 f.
Yale Bicentenary Ode (Goodell), 67 f.

Z.

- Zakro, excavations in, 476a, b

II.—INDEX LOCORUM.

Note.—References to the Orators are given by number of speech and section, to Aristotle by the paging of the Berlin edition, to Cicero by section, to Plato by Stephanus' paging, to Plautus and Terence by the continuous numeration where such exists.

A.

Accius ap. Priscian. (vi. 80), 180b

fr. (12), 229a

Aelian:—

Var. Hist. (*9, 3), 395b

Aeschines:—

Epist. x. (p. 39 Hercher), 338a

Aeschylus:—

Ag. (48), 436a; (*79), 249b, 250a; (231), 247a; (381), 440b (and n.); (435), 441 (and n.); (*476), 349a; (491), 441b; (*525), 353a; (645), 60a (and n.); (*770), 349a; (921), *924, 165b, 440b (n.)

Cho. (14, 32), 351b; (42), 351a, b; (59), 348b, 349a; (69), 351b, 352a; (*70), *196, 349b; (242), 352a; (277), 351a; (*288), 60a (and n.); (314), 441a (n.); (319), 353a, b; (324 schol. on), 353b; (329), 441a (n.); (374 sqq.), 59b (and n.); (*388), 350a, 437a, b; (404), 352a; (*415), 349b; (*442), 350a; (445 schol. on), 353b; (451), 352b; (*479), 350b; (534 coll. Soph. Ai. 286), 352a; (542 schol. on), 353b; (551), 352a; (565), 353b; (*577), 350a; (587), 435b (n.); (*611), 349b; (*639 sqq.), 349b, 350a; (*687), 354a (and n.); (*692), 349b; (711), 352a; (724), 353a; (730), 351a; (738), 352a; (*803), 428b (n.); (*805), 352b, 353a; (*811), 349a, b; (815 sqq.), 60 f.; (*835), 349b; (841), 352a; (842 schol. on), 353b; (882), 352b; (914), 354a, b; (*926, *1017), 349b; (*1019), 352b; (1038), 351a, b

Eum. (292), 434b; (460), 434a, b; (851), 246b

Pers. (277), 435b; (500), 247a, b; (580), 55 f.; (587), 435b (n.); (633 sqq.), 57a, b; (683 sqq.), 58 f.

Prom. (804), 200a, b; (*1030), 393a, b

Suppl. (160), 52a, b (and n.)

Theb. (*195), 441a (n.); (335), 435a; (759), 441a (n.)

fr. (99, 11), 434b (n.); (99, 19), 434b; (99, 21), 441a (n.); (*124, *134), 434b (n.); (*158), 435a, b; (182), 434b (n.)

Aetna (*23), 129b; (*51 sqq., *69, *77), 130a; (*79 sq.), 129b, 130a; (*84, *96, *148), 129b; (*165), 130b; (*188, 212), 129b; (*213), 130b; (*236

Aetna—continued.

coll. Sen. Nat. Quaest. iv. praef. § 10), 130b, 339a; (*271, *283), 129b; (*292), 130a; (*324, *384), 129b; (389), 130a; (*393, *409, *411, *456, *494), 129b; (*504 sqq.), 129a (and n.); (*531, *553), 129b; (*579), 130a

Alexis ap. Ath. (383 D), 284a; (572 B), 247a

Ammianus Marcellinus (*30. 5, 19), 382a

Antoninus (M.) (*iv. 46), 28a, b

Apuleius:—

Psych. et Cupid. iv. (31), 423b; vi. (*9, *11), ib.

Aristias ap. Ath. (60 B), 435b (and n.)

Aristophanes:—

Ach. (*46, *446, *504, *541, *717, *1064,

*1082), 356a

Ecl. (*603, *643, *802), 357a; (1090), 356b

Eq. (21, *32, 203), 355a; (*220), 356a; (230 sqq.), 355a; (*325), 356a; (503), 8b, 9a; (*506), 355a (and n.); (*526), 9a; (*531 sqq.), 7 f., 101 f.; (536), 355b; (*555), 356a; (624 sqq.), 355b; (*707), 356a; (*755), 9a, b; (774 sq.), 9b; (*1025 sqq.), 9 f.; (1112, 1130), 355b

Nub. (296), 167b, 277a; (534), 8b

Ran. (*647, 790, *953), 356b; (*1028), 357a;

(*1301), 356b

Aristotle:—

De Anima (402b 5 sqq. coll. 414b 19 sqq.),

462a, b; (412a 16 sq.), 462a; (425b 15 sqq.),

462b; (426b 15 sqq.), 462 f.; (430b 14 sqq.),

463b

Eth. Nic. (1152b 33–1153a 7), 26 ff.; (1154a

8–21), 23 ff.

repl. épurvélas (*x. 5), 144b

Pol. (1311b 3), 416a; (1324b 22), 387 f.

Avienus:—

Aratea (*136 sq., *164), 103b; (186 sqq., *264

sqq., *471 sqq.), 104a; (537 sq.), 104a, b;

(*545 sqq., 562 sqq., *718 sqq., *739 sqq.),

104b; (*775 sqq.), 104b, 105a; (*904 sqq.,

*911, *984 sq., 996 sqq.), 105a; (1055 sq.),

105a, b; (*1139 sqq., *1153 sqq., *1198 sqq.,

1214 sqq.), 105b; (1252, *1377 sqq., *1425

sqq., 1459 sqq., *1475 sqq.), 106a; (*1602

sqq., *1626 sqq., *1799 sq., 1803 sqq.), 106b;

(*1832 sqq.), 106b, 107a; (*1857 sqq.), 107b

B.

Bacchylides :—

Ode i. (ad fin.), 247b (and nn.)

Basil :—

Epist. 199 (*canon 29), 120b

Hexameron (vi. 8 Gaume's reprint), 284b

C.

Caesar :—

Bell. Gall. iv. (17), 29 ff.

Calpurnius Siculus :—

Ecl. v. (*32 sqq. coll. *Virg. Georg.* iii. 400 sqq.), 282a, b

Catullus lxiii. (*75), 443a, b

Chamaeleon ap. Ath. (*461 B), 394a

Cicero :—

Aratea (*55 sq.), 102b, 103a; (*101), 103b; (*123 sqq., *187 sq., *266 sq., *334 sq., *422 sq., *437 sq.), 103a; (*450 sqq.), 103a, b; (*463, *467), 103b

De Nat. Deor. i. (49), 278 ff.: (50), 453a: (109), 278a, 453 f.

De Orat. ii. (22, 40), 318a, b

De Rep. ii. (22, 40), 318a, b

Epp. ad Att. xiii. (*23, 2), 121a

Epp. ad Q. fr. ii. (*10, 1), 443a

In Catil. i. (22), 326a; iv. (13), ib.

Phil. i. (*35), 417b; ii. (*55, *76), ib.: iii. (*26), ib.; vi. (1, 3), 330b; viii. (*20), 417b;

x. (*5, 19), ib.; xi. (*38), ib.; xii. (*24), ib.; xiii. (*25, *26, *33, *37, *42), ib.

Pro Deiot. (17: 21), 326a; (*29), 417a; (29 schol. on), 324a; (*35), 323b, 417a

Pro Mil. (*60, 67, *75), 417a

Tusc. Disp. i. (*36, 88), 34 f.

[see also pp. 322 ff., 401 ff., 416 f.]

D.

Demosthenes :—

De Cor. (194), 386b

[*In Steph.* i.] (19: 28), 201a; (*59), 201b

Pro Phorm. (38), 201a

Dicaearchus ap. Müller *Frag. Gr. Hist.* (*2, 258 § 14), 395b, 396a

Diodorus Siculus iii. (*59, 3), 394a; xiii. (*23, 4), 396a; xiv. (*62, 2), 396a, b

Diogenes Laertius i. (*104), 394b; iv. (*48), 395a; x. (139), 280a, b

Dionysius Halicarnassensis :—

Ant. R. (*9, 29), 394b

Ep. de Thuc. Idiot. (*793, 15 R), 120a, b;

(799, 1), 120a

E.

Empedocles :—

fr. (*4, 9 sqq. Diels), 269b, 270a; (*17, 20 sqq.), 270a, b; (*64), 270b

Epit. Alexandri (*§ 101 Wagner), 144b

Eubulus 119 ap. Ath. (8 B), 255a, b

Euripides :—

Alc. (226), 352a (n.)

Andr. (889), 252a

Bacch. (*240), 200 f.; (*263), 395a; (343), 168a, b; (1066), 395b; (*1186), 201a

Cycl. (76), 250a

El. (443), 251a, b; (1179), 251b

Hcl. (*1150 sqq.), 250b, 251a; (*1479), 250a, b

Herc. Fur. (134), 252a; (661), 250b; (749), 252a

Ion (1079), ib.

Iph. A. (792), 251b

Iph. T. (*1107), 252a

Euripides—continued.

Med. (220), 5b; (1244 sqq.), 252a

Suppl. (*970), 254b

Troad. (563), 251b

fr. (*815), 434b (n.)

F.

Festus (p. 145 Müller), 370a (and n.); (p. 182), 380b (n.)

fragmenta ap. Mullach i. 149 (*22), 396a; (*32, *35), 395b

G.

Gellius :—

Noct. Att. vii. (*3), 120a

H.

Heliodorus (*p. 169, 37 Heylbut), 396a

Herodotus v. (67), 332a; vi. (*52), 394a

Homer :—

Iliad ix. (122), 329a

Odyssey viii. (396), 124a; xii. (209), 124b; xiii. (34), 123b; (*194, *400), 123a; xiv. (91, 296, 406), 123b; xv. (*21, 373), ib.: (*453), 123a; (524), 123b, 124a; xvi. (10, 19, 195), 124a; (*206), 123a; (290), 122b, 123a; (317, *369), 123a; xvii. (*60, 81), ib.: (218), 124a; (*222), 123a; (*322), 125b; (387), 124a; (413), 123a; (447, 484, *586), 124a; xviii. (3, 408), ib.; xix. (37), 123a; (159), 124b; (*215), 125b; (*539), 123a; (572), 194 f.; (586), 123a; xx. (23, 63, 106), 124b; (*138), 123a; (215), 125b; (224, 273), 124b; (*315, *383), 123a; xxi. (26, 50), 124b; (120), 194 f.; (*125), 125b; (421), 194 f.; xxii. (*12), 125a; (14), 123a, b; (126, 219, *408), 124b; xxiii. (*3, *16), ib.: (*206, 243), 123a; (*325), 124b; xxiv. (8), ib.: (67), 125a; (128), 124b; (240), 124b, 125a; (343), 125a; (*485), 125b

Horace :—

Carm. Saec. (*26 coll. Accio ap. Priscian. vi. 80), 180a, b

Epod. v. (*87), 180a; xv. (*1-10 coll. Virg. *Aen.* ix. 339), 305 f.

Epp. II. ii. (213), 142b

Od. I. i. (*29), 399a; ix. (5), 282a; xx. (*11), 211a, b, 282a, b; xxxii. (*15), 180a; xxxvii. (4), 282 f.; II. xvii. (17 coll. I. xx.), 209 ff.; III. iv. (49), 121a, b; IV. xi. (3), 121b

Sat. I. iii. (*10, *103, 120 sq.), 128a; v. (15), ib.: (16 coll. *Od.* III. iv. 30 sqq.: 38 coll. *Od.* III. xix.), 128b; vi. (*14, *111, *126), 128a; II. iii. (274), 191a

I, J.

Ion :—

fr. (18), 252a, b

Isocrates :—

Erag. (180 A sqq.), 203a; (189 A), 203b

Juvenal vi. (*614 sqq.), 407 f.; x. (98), 228b

Bodleian fragments A (*2), 406a, b

[see also pp. 40 ff., 406a]

L.

Livy i. (48, 6), 380a (n.); xxii. (58, 8), 229a; xxvi. (47, 7), 317a, b; xxx. (21, 4), 318 f.

Longinus:—

De Sublimitate (*vii. 4), 160a, b; (ix. 7, *9), 160b; (ix. 10, 11, *13), 161a; (*ix. 14), 161a, b; (x. *3, 4: xiii. 2, 4), 161b; (*xv. 4), 161b, 162a; (xvi. 2), 161b; (xx. 1), 163b; (*xxi. 2: xxii. 1: *xxiv. 2: xxx. 1: xxxi. 1, *2), 162a; (xxxii. 8), 162a, b; (*xxxiii. 4: *xxxiv. 1), 162b; (*xxxiv. 1), 162 f.; (xxxiv. *3, *4), 163 f.; (xxxv. 2), 164a, b; (xxxv. 4, 5: xxxvi. 1: xxxviii. 1, 4: xxxix. 1, *4: xl. *1, *2: xli. 2: xliii. 1), 164b; (xliii. 2), 164b, 165a; (*xliii. 4: *xliv. 2), 165a; (xliv. 3, 5, 8, *9, 11), 163b

Lucian:—

Alex. (39), 338a

[*Amor.*] (*44), 396b

De Dea Syr. (21), 255b

Lucilius ap. Non. (493), 318b

Lucretius i. (*288 sq.), 330a, b; ii. (243 sq.),

456 f.: (*305 sq.), 330b; (363), 330b, 331a:

(569 sq.), 453b; (1115 sq.), 454b; v. (*1442

coll. ii. 417), 169a, b

Lycophron ap. Ath. (420 B), 284a

Lycurgus:—

In Leocr. (*76), 394a

M.

Manilius iii. (*645), 282b; v. (*44), 343b, 344a

Martial:—

Epigr. i. (4, 7: 9, 2: 10, 4), 315b; (26, 7),

316a; (61, 3), 315b; (111, 3), 316a; ii.

(*introd. ep.* 66, 6), *ib.*; vii. (20, 13), 315b,

316a; (27, 5: 72, 3), 316a; xii. (61, 3),

316a; xiv. (24, 2), *ib.*

Menander (*3, 155 Kock=4, 227 Meineke), 394b

N.

Nemesianus:—

Buc. ii. (42), 444b

Cyneg. (*199 sq.), 444a, b

New Testament Writers:—

St. Mark xiv. (*3), 144b, 459 f.

St. John xii. (*3), *ib.*

Acts xxvii. (11), 386b

O.

Old Testament Writer:—

Deuteronomy xxiii. (1), 291a

Ovid:—

Art. Am. i. (*337), 442 f.

Ex Pont. ii. (*3, 75 sq.), 445a, b

Fast. i. (629 sq.), 292b

Her. xiii. (*74), 444a; xx. (*198), 443b

Met. i. (*632), 443b, 444a; vii. (543 sq.),

229a, b; x. (619), 228b

Rem. Am. (750), *ib.*

P.

Parmenides:—

fr. (*16, 1 sqq. Diels), 269a, b

Paulus ap. Gell. (xvi. 10, 10), 318a

Persius iii. (*29), 283a, b, 319; v. (35), 374b (n.);

vi. (56), 378a (n.), 380a, b (n.)

Pindar:—

Isthm. iii. (67), 243b

Nem. iv. (89), 249b; x. (4), 249a, b; (33 sq.),

269a, b; (75), 246b

Ol. x. (15), *ib.*; xiv. (20), 249b

Pindar—continued.

Pyth. ii. (*90), 437a (n.); vi. (17), 246b, 247a

fr. (*112), 434a (and n.)

Plato:—

Apol. (17 B, C), 176a; (23 B), 176a, b; (24 C),

176b; (26 A, B), 176b, 177a; (28 A, C),

177a; (36 B), 177a, b

Charm. (*156 A, *157 C), 13a; (160 E, 161 E,

*163 D, 164 A, *166 B), 13b; (*173 B), 13b,

14a; (173 C, 174 A), 14a

Crat. (384 B, 395 *B, *C, *398 D), 15a;

(399 B, 408 E, *409 A, *420 D, 425 D),

15b

[*Ep.*] (*2, 210 C), 396b

Lach. (173 B, *182 E, *184 B, 185 C), 14a;

(185 D), 13b; (190 B), 13a, b; (192 E,

199 D), 14a

Lys. (207 B), *ib.*; (208 *A, C, 209 A, 210 A, C,

D, *211 E, *212 B, 214 B), 14b; (214 E),

14b, 15a; (*216 D, 218 B, 221 A, C), 15a

Meno (*75 D), 15b, 16a; (79 D), 321b; (79 E,

80 C, 81 C), 16a; (81 E), 321b; (86 E, 87 D),

16a; (87 E), 16b; (89 E), 321b; (90 A, C,

92 B, 94 B, 95 B, 98 B), 16b

Phaedo (*60 B), 11a; (62 A), 13a; (*62 C), 11a;

(66 B), 10a; (69 C), 12b; (73 B), 10a; (74 C),

11b, 12a; (76 E), 12b; (78 D), 321b; (*82 C),

10a, b, 12a; (83 D), 10b; (*86 B), 11a;

(*87 C), 11a, b, 13a; (*88 D, 89 A), 12a;

(91 D), 10b; (*94 B), 13a; (*95 D), 11a;

(96 A-C), 16 f., 276a, b, 391 f.; (97 D, *E),

12a; (98 B, *100 B), 13a; (101 D), 12a, b;

(102 B, *105 D), 13a; (108 A), 10b; (108 E),

13a; (115 D), 202a, b; (116 C, *117 A),

12b

Phaedr. (235 A), 12a; (247 E), 13b

Rep. (329 C, 331 B), 218a; (344 E), 217b;

(345 E, 348 C), 218a; (*352 A), 218b, 219a;

(353 D, 357 A), 218a; (361 E), 361b; (362 D),

218a; (364 B-365 A), 60a (and n.); (365 B),

217a; (365 E, 368 D, 372 C, 373 D, E, 375

B, D, 388 D, 392 C), 218a; (*408 A), 217b;

(430 B, 436 E, 443 C), 218a; (*444 B), 219a;

(*477 E), 144b; (488), 385 f.; (*488 E),

387a, b; (494 E), 217b; (514 A, 515 A), 218a;

(*515 B, 521 C), 219a; (522 A, 526 D, 537 C),

218a; (546 B, C), 17 ff.

Symp. (179 E Stallbaum on), 15b

Theat. (*169 B), 11a

[see also pp. 99 f., 389 f.]

Platonius:—

De Diff. Char. ii. 3, 395a

Plautus:—

Bacch. (873 sq.), 227b

Men. (994), 108a (n.); (*1158), 287a

Most. (*iii. 1, 61), 130a

Stich. (306), 358a (and n.); (*353 sq.) 305a, b

Plutarch:—

An Seni, &c., (*786 F), 394a

De Gen. Socr. (c. 5, p. 575 E), 137a, b

De Lib. Educ. (*2 D), 395b

Lyc. (*12), 144b

Mor. (807 B), 386b; (1098 B), 245b

Polybius v. (91), 246b

Posidonius ap. Ath. (*234 A), 395b

Propertius I. vii. (*15 sqq.), 418b, 419a; II. i.

(*5 sqq.), 445a (and n.); xii. (*17 sq.), 419a;

xiii. (13 sqq.), 311b; xx. (7 sq.), 418a; xxvii. (7),

420a; xxviii. (32), 311b; xxx. (19), 418a; xxxii.

(*5), 419a; xxxiv. (*83), 419b; III. i. (*23), 418a;

iii. (ii.) (6 sqq.), 310a; v. (iv.) (39 sqq.), 309b,

310a; xi. (33 sqq.), 310 f.; (40), 310a (n.); xv.

(1 sqq.), 311 f., 314 f.; (*33), 314b; (43 sqq.),

311 f., 314 f.; xvii. (*17), 419b; xix. (*17 sqq.),

Propertius—*continued*.

444b, 445a; IV. i. (31), 420a; iv. (*55), 419b, 420a; v. (29), 273a; xi. (*53), 420a; xii. (8), 228b.

S.

Seneca:—

De Ben. iii. (23), 228a, b

Sophocles:—

At. (75 Jebbon), 166a, 277b

Ant. (*1—10), 3 f.; (253), 320a; (836), 252b; (*850=869), 254b; (904 *sqq.*), 320b; (*966), 253b, 254a; (1038), 101b (n.)

El. (*153-163), 5 f.; (316), 5b; (681-687), 6 f.; (*1070), 435b

O.C. (*1491), 254a; (1556), 434b (n.)

O.T. (44 *sq.*), coll. *Ar. Metaph.* 981a 14), 337a, 426a, b; (198), 337a, b; (457), 337b, 338a; (624 *sq.*), 338a, b; (694 *sqq.*), 338 b, 426a; (*772), 394a; (779), 338a, 426a; (880), 338b, 426b; (1276 *sqq.*), 338 f., 426a; (1350), 339b

Phil. (*1153), 255a

Trach. (*841 *sqq.*), 252 f.

fr. (*219, *224, *365), 434b (n.)

Statius:—

Achilleis i. (152, *863), 471b

Silv. I. iv. (83 *sqq.*), 422 f.; II. vi. (*38 *sqq.*), 345 b

Theb. i. (54), 53a (n.)

Stobaeus:—

Flor. (*90, 8), 394b

T.

Tacitus:—

Agr. (3, 17: 6, 15), 37b; (9, 21), 38a; (12, 16), 37b; (13, 2), 38a; (13, 12, 15: 17, 8: 18, 19: 19, 2, 16), 37b; (21, 5: 25, 17: 26, 8), 38a; (27, 7), 37b; (*28), 283a, b; (30, 10, 15), 38a; (31, 4), 37b; (33, 15), 38a; (36, 4: 38, 3), 37b; (39, 8: 41, 8), 38a; (42, 22), 37b; (43, 6), 38a; (46, 10), 37b

Ann. i. (62), 141b

Dial. (17), 414b (n.)

Hist. ii. (28), 443a

Terence:—

Adolph. (942), 108a, 174a

Heaut. (67 *sqq.*), 141a; (1031), 107b, 173a, b

Phorm. (*332), 144b; (508), 109a, 174a

Terentianus Maurus (*578 *sq.* Lachmann), 416b

Theocritus:—

Idyll. i. (57), 463b; iv. (20 *sqq.*), 466a; viii.

Theocritus—*continued*.

(*91), 466 b; xxi. (*15), *ib.*: (*65), 437a (n.);

xxx. (*32), *ib.*

Syrinx (*13 *sqq.*), *ib.*

Thucydides i. (82, 1 Stahl on), 16a; ii. (15), 158 ff.;

vii. (*56), 432a

Tibullus iii. 10 (iv. 4) (17 *sqq.*), 308b

Timon:—

fr. (*52 Diels), 270b

U, V.

Varro *ap. Non.* (149), 318a

De Ling. Lat. vii. (5, 4), 292b

fr. (148 Buecheler), 255 f.

Virgil:—

Aen. i. (150), 281a; iv. (683 *sq.*), 282b; vi.

(136 Servius on), 374 f.; vii. (653), 128b; ix.

(*329 coll. Hor. *Epod.* xv. 1-10), 305 f.; x.

(*705), 342a; xii. (801 Servius on), 111b

[*Ciris*] (469, 481) 339a

[*Culex*] (*94 *sq.*), 340a, b, 416a, b; (137 *sq.*),

340b; (*178 *sqq.*), 341a; (*192 *sqq.*), 341b;

(*216 *sqq.*), 342a, b (and n.); (*243 *sqq.*),

342 ff.; (249), 343a; (*265 *sqq.*), 340b, 341a;

(269), 343a; (*292 *sqq.*), 342a; (*296 *sqq.*),

344a, b; (332), 339a, 340b; (334), 343a;

(*342 *sqq.*), 344b, 345a; (*362 *sqq.*), 345 f.;

(365 *sq.*), 339a, b; (*385 *sqq.*), 342a;

(*401 *sqq.*), 346 b

Ecl. iv. (*60 *sqq.*), 36 f.

Georg. ii. (59), 229a; iii. (400 *sqq.* coll. Calpurn.

v. 32 *sqq.*), 281 f.; iv. (*355 *sq.*) 443a, b

Vita Aeschyl. (*sub fin.) 395a

X.

Xenophanes *ap. Arist. Rhet.* (*1377a, 20), 395a, b

Xenophon:—

Hellen. i. (7, 35), 12a, 15a

Mem. i. (3, 14), 270a; (*4, 1), 126b; (6, 13),

270a, b; ii. (1, 23), 270b; (*1, 24), 126a;

(1, 26), 270b, 271a; (*2, 9: *6, 5), 271 a;

(6, 38), 271a, b; (*9, 4), 271b; iii. (3, 7),

271b, 272a; (*5, 1), 272a; (*5, 6), 126a;

(*5, 7), 272a; (*5, 9), 272a, b; (*11, 14),

272b, 273a; iv. (*1, 3: 2, 3, 10, 28), 273a;

(4, 16), 126a; (4, 17), 273a, b; (5, 1: 6,

12: 7, 2), 273 b; (*7, 4), 273b, 274a; (*7, 10),

274a; (8, 7), 274b

Oec. (*8, 4), 126a; (*11, 4), 126b

Symp. (*4, 37), 293 f.; (4, 45), 294a; (*8, 1),

294a, b; (8, 4), 126a

ἀγγού
ἀ(η)χέ
ἀκολπ
ἀκραγ
ἀλογο
ἀμετά
ἀμφίλ
ἐν αὐ
ἀνάρρη
ἀνεμώ
ἀνέφρ
ἀποδισ
ἀπονη
ἀπονά
ἀπονη
ἀποσε
ἀποσιν
ἀποστ
ἀποφλ
ἀποφρ
ἀπραγ
ἀπυρο
ἀρα αἰ
ἀραχν
ἀρματ
ἀτρέμ
αὐτόκρ
ἄφορρ
Ἀχιλ

βάρβαρ
βύθρον
βραῖτα,

γαλλιά
γάρ (=
γόςης (γ
γόςης, μ
γράσμα

διαστρά
δρύοχοι

αφορ,
εικάδ
NO.

III.—GREEK INDEX.

- A.**
 ἀγγούριον, 225*a*
 ἀγῆς, 124*a*
 ἀκολος, 225*a*, *b* (and *n.*)
 ἀκραγής, 200*a*, *b*
 ἀλογόθετος, 225*b*
 ἀμετάφραστος, *ib.*
 ἀμφίλαλος, *ib.*
 ἀμφιφῶν, *ib.*
 ἄν and δῆ, confusion between, 271*b*, 294*b*
 ἀνάρρυμα, 225*b*
 ἀνεμάδης, *ib.*
 ἀνείφραντος, *ib.*
 ἀποδιπλοῦσθαι, *ib.*
 ἀποιήτος, *ib.*
 ἀποκάθαρμα, *ib.*
 ἀπομηνρίειν, *ib.*
 ἀποπετανύναι, *ib.*
 ἀποπίνειν, *ib.*
 ἀποστάσεις ('dimensions'), 18*a*, *b*
 ἀποφλεῖν (ἀπόφλειν), 225*b*, 226*a*
 ἀποπραδὲς ἡμέραι, 53*a*
 ἀπραγματεύτος, 226*a*
 ἄπυρος, 329*a*
 ἄρα and ἀλλά, confusion between, 294*b*
 ἀραχνοῦφής, 226*a*
 ἀρματηγός, *ib.*
 ἀτρέμα (ἀτρεμεῖ), 284*a*, 319*a*, *b*
 αὐτόκριτος, 226*a*
 ἄφροτος, *ib.*
 Ἀχιλεὺς, 136*b*
- B.**
 βάρβαρος (Aesch. Pers. 635), 57*a*, *b*
 βόθρον ὀρύξαι, 53*b*
 βράττα, 322*b*
- Γ.**
 γαλλάζην, 291*a*
 γάρ (= γε ἄρα), 381*b*
 γόης (γός), 57*a* (*n.*)
 γόης, μάγος, ἐπφδός, 60*a*
 γράσμα, 141*b*
- Δ.**
 διαστάσεις, διαστήματα ('dimensions'), 18*a*, *b*
 δρῶχοι, 194 *f.*
- E.**
 εφος, 378*b*
 εικάδες ἡμέραι, 53*a*
 NO. CXLVI. VOL. XVI.
- ἐπίστωρ, 124*b*
 Ἑσσήν (Elym. Magn.), 379*b* (*n.*)
 ἐσχαρά(βωμός, 53*b*, 54*a*
 ἐφότης and εὐήθης, confusion between, 361*b*
 -έω and εὔω, verbs in, 435*b*
 ἔως, use of, 11*b*
- H.**
 ἡλεκτρος or ἡλέκτρα (?), 7*b*, 101*a*, *b* and (*n.*)
 ἡμιτελής, 120*b*
- I.**
 -ίξειν, verbs in (in Attic comedy), 9*a*, *b*
 ἵππος, 136*b*
- K.**
 κυβερνήτης, 386*b*
 κυκᾶν and κυκλοῦν, confusion between, 437*b* (and *n.*)
- M.**
 μέζων and ἀμείνων, confusion between, 394*a*
 μεσόδη, 123*a*
 μετατιεῖν, 9*b*
- N.**
 ναύκληρος, 386*b*
 νομαδίτης (Suidas), 339*b*
- Ξ.**
 ξύλινος καρπός, 395*a*
- O.**
 ὁμοιος, ἀνόμοιος (of numbers), 19*b*
 οὐ μή (prohibitive), 165 *f.*, 277*a*, *b*
 οὐκ ἔχω εἰδέναι (εἰπεῖν), 396 *f.*
- Π.**
 πατρόβουλοι, 287*a*, 431*a*
 πεῖσα, 124*b*
 περάτη, 123*a*
 πέτταρες, 136*b*
 πιστεύειν ('to obey'), 338*b*
 πιστικός (*N.T.*), 459 *f.*

πρῶτος ἔχειν πρὸς τι (!), 14b
 πρότερος and ἕτερος, confusion between, 394a
 πτερὸν (mus.), 411a, b

ῥαβδομαντεία, 59a (n.)

P.

Σ.

συμφορά (συμφέρειν), 337a
 σπαιστικός (!), 460b

T.

τηλύγετος, 124a
 τιθέναι (τίθεσθαι νόμους, 179b
 τοκέων, 28a, b
 τρίτη ἀξίη (τρίς αὐξηθεὶς), 22 f.

Υ.

ὑπόζωμα, 234a, b

Φ.

φαρμακοί, 370b
 φοιβαίνειν (*Elym. Magn.*), 349b
 Φοῖβος ('inspiring power' ?), 351b

Χ.

χρόνος and λόγος, confusion between, 160a, 395b

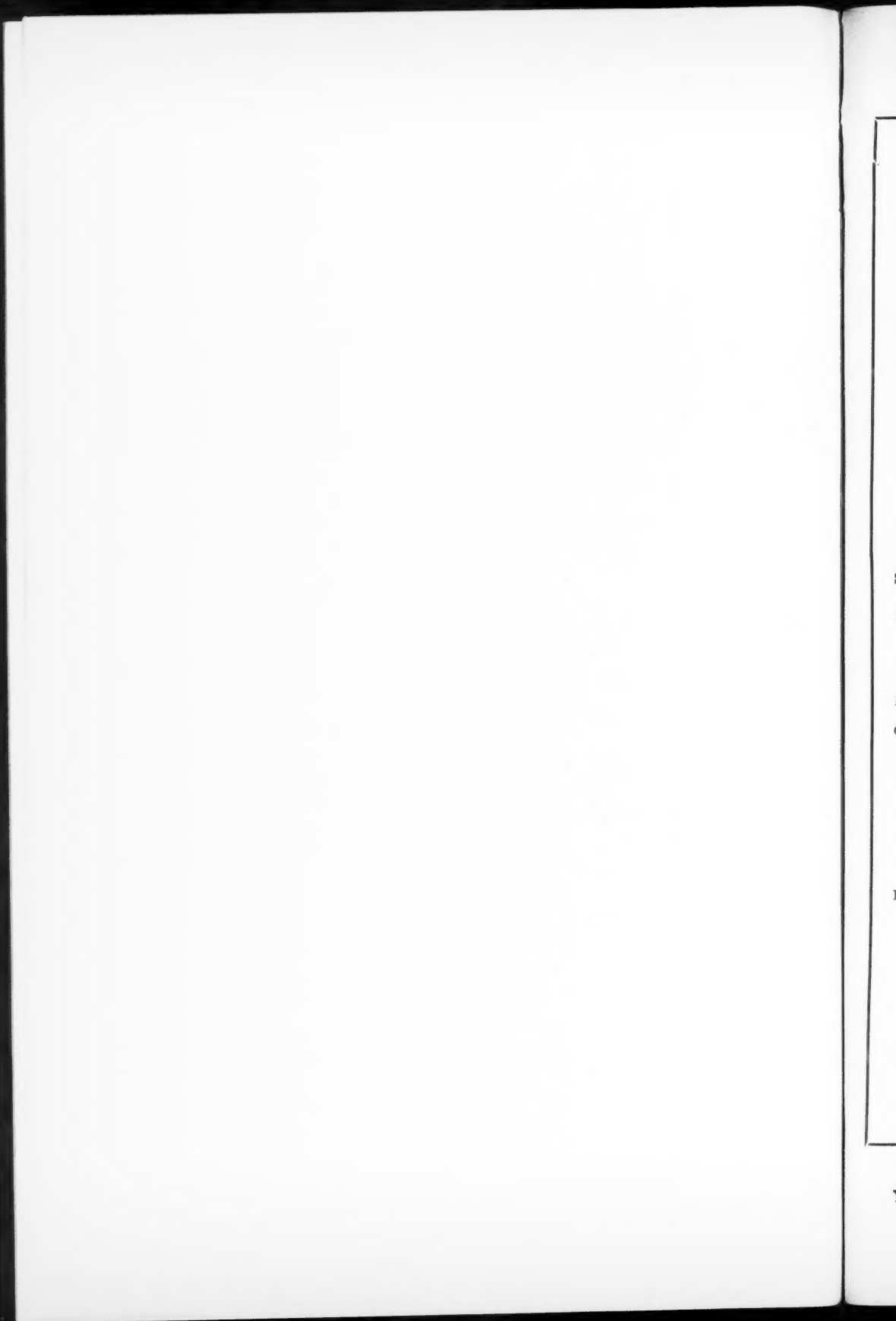
Ψ.

ψάφρον, 341b
 ψάφρον and ψάφρον, confusion between, 395b

Ω.

ωιδία (ων), 271a, b

RICHARD CLAY AND SONS, LIMITED
LONDON AND BUNGAY



PUBLISHED MONTHLY, WITH THE EXCEPTION OF JANUARY, AUGUST, AND SEPTEMBER.

Vol. XVI.

DECEMBER, 1902.

No. 9.

The Classical Review

Editor: J. P. POSTGATE, 54, Bateman Street, Cambridge.

Assistant Editor: A. B. COOK, 19, Cranmer Road, Cambridge.

Associates for America: WM. GARDNER HALE (University of Chicago), T. D. SEYMOUR (Yale University), and J. H. WRIGHT (Harvard University).

CONTENTS

	PAGE		PAGE
EDITORIAL AND GENERAL:		BRIEFER NOTICES:	
Comments and Communiqués	433	Kuehlewien's <i>Hippocrates</i> , Vol. II. T. CLIF- FORD ALLBUTT	470
ORIGINAL CONTRIBUTIONS:		Klotz's <i>Achilleis of Statius</i> . A. S. WILKINS.	471
Metaphor, with a Note on Transference of Epithets. W. HEADLAM	434	Tolman's <i>Art of Translating</i> . J. P. P.	471
Ovid Art. Am. I 337. A. E. HOUSMAN	442	CORRESPONDENCE:	
Adjectival Forms in Plautus. ARTHUR W. HODGMAN	446	Phillimore's <i>Propertius</i> . J. S. PHILLIMORE.	472
Theories concerning Epicurean Theology and Metaphysics. JOHN MASSON	453	VERSIONS:	
<i>Náphos Πιστάχ</i> or 'Spikenard.' A. N. JANNARIS	459	From <i>Julius Caesar</i> . W. HEADLAM	473
The Holkham MS. of Cicero. ROBINSON ELLIS	460	From T. Campbell. L. CAMPBELL	473
REVIEWS:		ARCHAEOLOGY:	
Rodier's <i>De Anima of Aristotle</i> . H. M'LEOD INNES	461	Huddilston on Greek Pottery. H. B. WALTERS	474
Cholmeley's <i>Theocritus</i> . P. GILES	463	Joulin's Gallo-Roman Settlements. F. HAVER- FIELD	474
Mohl on the Chronology of Popular Latin. R. S. CONWAY	467	The Annual of the British School at Athens, 1900-1901. F. W. HASLUCK	475
		Monthly Record. H. B. WALTERS	476
		Numismatic Summaries. WARWICK WRIGHT.	479
		SUMMARIES OF PERIODICALS	480

London: DAVID NUTT, 57-59, LONG ACRE.

Boston:

GINN AND COMPANY, 29, BEACON STREET.

ENTERED AT THE POST-OFFICE AT BOSTON, MASS., AS SECOND-CLASS MATTER.

Price for Single Numbers, One Shilling and Sixpence (35 cents), except the
February Number, which is Three Shillings (70 cents).
Yearly Subscription (Nine Numbers), Twelve Shillings (\$3.00), or Thirteen Shillings and
Sixpence, Post Free.

GIFT BOOKS & PRIZES

Published by GINN & COMPANY.

London, Boston, and New York. London Representative: FRANK
9, St. Martin's Street, Leicester Square, London

SCHOOL OF THE WOODS

New Matter. Just Published

By the Author

BEASTS OF THE FIELD AND FOWLS OF THE AIR.

Descriptions of Animal Life by WILLIAM MORLEY LONG, Lavishly illustrated by CHARLES
COPELAND. Three volumes: 5 $\frac{1}{2}$ x 8 ins. Uniform in style, printed on heavy paper
with full-page and marginal illustrations. Decorative cover stamped in full gold.

Extracts from Reviews of SCHOOL OF THE WOODS just received.

DAILY TELEGRAPH.—"No reservation is necessary in the praise of this delightful work. . . . Would that the
incidents of most novels were half as engrossing!"

REVIEW OF REVIEWS.—"Author, artist, and publisher have united in producing volumes that are a model of their
kind. These books are sure of an especially warm welcome in any household where there are children, as their dainty
illustrations make them doubly attractive to the little ones."

ST. JAMES'S GAZETTE.—"The author views the forest people as creatures rational with a human form of reason; and
this discernment, followed up as it is with sincerity and sanity, makes the book one of unusual charm."

WOOD FOLK SERIES.

Three books the contents of which have been republished in "Beasts of the Field"
and "Fowls of the Air."

WAYS OF WOOD FOLKS. Fox, Sheldrake, Rabbit, Wild Duck, &c. 2s. 6d.

WILDERNESS WAYS. "This is a charming book."—*Parents' Review* 2s. 6d.

SECRETS OF THE WOODS. "Dainty and Delicate Reading."—*Guardian*. 2s. 6d.

OTHER NATURE BOOKS.

	s.	d.		s.	d.
ALL THE YEAR ROUND: STRONG. I.			SEED BABIES: M. W. MORLEY	1	6
Autumn; II. Winter; III. Spring. Each	2	0	SEED DISPERSAL: W. J. BEAL	1	6
BIRD PORTRAITS. Illustrated by E.			SEED TRAVELLERS: C. M. WEED	1	6
SETON-THOMPSON	6	6	STORIES MOTHER NATURE TOLD HER		
FIRST STUDIES OF PLANT LIFE:			CHILDREN: JANE ANDREWS	2	6
G. F. ATKINSON	2	6	STORIES OF MY FOUR FRIENDS:		
FLOWERS AND THEIR FRIENDS.			J. ANDREWS. Four Seasons	2	6
MORLEY	3	0	STORIES OF INSECT LIFE: I. Spring.		
FRIENDS AND HELPERS: S. J. EDDY	3	6	C. M. WEED	1	6
LITTLE WANDERERS. Seed Stories.			STORIES OF INSECT LIFE: II. Autumn.		
M. W. MORLEY	2	0	WEED and MURTFELDT	2	0
MOTHER NATURE'S CHILDREN: GOULD	3	6	TREES IN PROSE AND POETRY.		
NATURE-STUDY AND LIFE: C. F. HODGE	7	0	STONE and FICKETT	2	6

MISCELLANEOUS.

	s.	d.		s.	d.
CLASSIC MYTHS IN ENGLISH LIT- ERATURE; C. M. GAYLEY ...	7	6	STARS IN SONG AND LEGEND: PORTER	2	6
HEIDI: Spyri's Story translated by H. B. DOLE	2	6	STORIES FROM ENGLISH HISTORY: A. F. BLAISDELL	2	6
HEROES: KINGSLEY. Greek Tales ...	2	0	TEN BOYS who lived on the Road from Long Ago to Now: ANDREWS ...	2	6
KING ARTHUR AND HIS COURT: GREENE	3	0	TO GIRLS: H. E. HERSEY... Net	4	6
EACH AND ALL: the Seven Little Sisters prove their Sisterhood. ANDREWS ...	2	6	UNDINE. Fouqué's Story translated by A. L. ALGER	2	0
OLD INDIAN LEGENDS: ZITKALA-SA ...	3	0	WIGWAM STORIES: JUDD. Indian Folk-lore	3	6
SEVEN LITTLE SISTERS who live on the Round Ball that floats in the Air: JANE ANDREWS	2	6	WORLD'S PAINTERS and their Pictures: D. L. HOYT	6	6

Books sent on approval.

Catalogues sent post free on application.

GINN & COMPANY, 9, St. Martin's Street, W.C.

MURRAY'S STANDARD DICTIONARIES.

CLASSICAL.

A DICTIONARY OF GREEK AND ROMAN ANTIQUITIES. Including the Laws, Institutions, the Arts, the Sciences, the History, the Literature, the Music, the Drama, &c. Edited by Sir Wm. Smith, LL.D., F.R.S., and G. E. Marindin, M.A., late Fellow of King's College, Cambridge. Third Revised and Enlarged Edition, With 900 Illustrations. Two Vols., medium.

This year has seen also the completion of the third edition of Dr. William Smith's *Dictionary of Greek and Roman Antiquities*, edited in the first edition by Mr. Marindin. Forty years have elapsed since the last preceding edition—the second—appeared in 1848. No one who remembers how fruitful this long interval has been in fresh materials of every kind can wonder that the new issue is almost a new book. Scarcely twenty articles remain as they stood; two-thirds have been largely altered and one-third has been entirely rewritten.

A CONCISE DICTIONARY OF GREEK AND ROMAN ANTIQUITIES. Based on Sir William Smith's Larger Dictionary, and incorporating the Results of Modern Research. Edited by F. Warre Cornish, M.A., Vice Provost of Eton College. With over 1,100 Illustrations taken from the best examples of Ancient Art. Medium 8vo, 21s.

A SMALLER DICTIONARY OF ANTIQUITIES, abridged from Sir Wm Smith's larger Dictionary. With 200 Woodcuts. Crown 8vo, 7s. 6d.
"I am extremely glad of the opportunity of expressing to you the strong sense of obligation which I, in common with all teachers and lovers of classical literature, feel to you for your admirable Dictionaries."—Rev. Dr. Hawtrey, late Head Master of Eton College.

A DICTIONARY OF GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY. By Various Writers. Edited by Sir William Smith, D.C.L., LL.D. Illustrated by 504 Engravings on Wood. In Three Vols., medium 8vo, 84s.

A CLASSICAL DICTIONARY OF MYTHOLOGY, BIOGRAPHY, AND GEOGRAPHY. compiled from Sir Wm. Smith's larger Dictionaries. In great part rewritten by G. E. Marindin, M.A., late Fellow of King's College, Cambridge, some time Assistant Master at Eton College. With over 800 Woodcuts. 8vo, 18s.

A SMALLER CLASSICAL DICTIONARY, abridged from the above Work. With 200 Woodcuts. In great part rewritten by G. E. Marindin, M.A., some time Assistant Master at Eton College. Crown 8vo, 7s. 6d.

A DICTIONARY OF GREEK AND ROMAN GEOGRAPHY. Illustrated by 534 Engravings on Wood. Two Volumes. Medium 8vo, 56s.

LATIN.

A COMPLETE LATIN-ENGLISH DICTIONARY. Based on the Works of Forcellini and Freund. With Tables of the Roman Calendar, Measures, Weights, Money, and a Dictionary of Proper Names. By Sir Wm. Smith, D.C.L., and LL.D. Medium 8vo, 22nd Edition, 16s.
"Beyond comparison the best in every point of view."—Rev. Dr. Hodgson.

"Of Latin and English Lexicons, the best representation of the scholarship of the day is undoubtedly that of Dr. Wm. Smith."—Rev. J. W. Ronaldson, D.D.
"The superiority of Dr. Wm. Smith's Latin Dictionary over all others has been confirmed by increased familiarity with it."—Dr. Schmitz.

A COPIOUS AND CRITICAL ENGLISH-LATIN DICTIONARY. Compiled from original sources. By Sir Wm. Smith and Prof. T. D. Hall, M.A. Fifth Edition. Medium 8vo, 16s.
"This work is the result of a clear insight into the faults of its predecessors as to plan, classification, and examples. In previous dictionaries the various senses of English words are commonly set down haphazard. This has been avoided in the present instance by the classification of the senses of the English words according to the order of the student's need. Not less noteworthy is the copiousness of the examples from the Latin, with which every English word is illustrated; and last, not least, the exceptional accuracy of the references by which these examples are to be verified."—*Saturday Review*.

MURRAY'S HANDY CLASSICAL MAPS.

Edited by G. B. Grundy, M.A., Brasenose College, Oxford.

GRAECIA. Northern Greece, South, and Peloponnesus	Two sheets in one case, 3s. cloth; 1s. 6d. net, paper.	An entirely new map; engraved for this series.
GALLIA.	One sheet, 2s. cloth; 1s. net, paper.	[NOW READY.]
BRITANNIA.	One sheet, 2s. cloth; 1s. net, paper.	[NOW READY.]
HISPANIA.	One sheet, 2s. cloth; 1s. net, paper.	[NOW READY.]
ITALIA. Northern Italy, South, and Sicily	Two sheets in one case, 3s. cloth; 1s. 6d. net, paper.	[NOW READY.]
GERMANIA, RHAETIA, ILLYRIA, MOESIA, etc.	One sheet, 2s. cloth; 1s. net, paper.	[NOW READY.]
PALESTINE, SYRIA, and part of MESOPOTAMIA, and a Map showing St. Paul's Voyages.	Three Maps on one sheet, 2s. cloth; 1s. net, paper.	[NOW READY.]
ASIA MINOR and MARE AEGAEUM.	Two Maps on one sheet, 2s. cloth; 1s. net, paper.	
THE ROMAN EMPIRE (at different epochs).	Two Maps on one sheet, 2s. cloth; 1s. net, paper.	
THE EASTERN EMPIRES including EGYPT.	Two Maps on one sheet, 2s. cloth; 1s. net, paper.	

"These maps of Mr. Murray's are far better than anything which has yet been attempted in the direction of teaching the physical features of ancient geography, and they deserve all attention from students and schoolmasters."—*Athenaeum*.
"... admirably executed maps... likely to be of high utility to students, Biblical and others... may be consulted with much advantage."—*Notes and Queries*.

A separate Index is included with each Map.

JOHN MURRAY, ALBEMARLE STREET, W.

OXFORD UNIVERSITY PRESS

Scriptorum Classicorum Bibliotheca Oxoniensis.

SHORTLY.

PERSI ET IVVENALIS SATIRAE. S. G. OWEN.
MARTIALIS EPIGRAMMATA. W. M. LINDSAY.
TERENTI COMOEDIAE. R. Y. TYRRELL.

ALREADY PUBLISHED.

CAESARIS COMMENTARII DE BELLO CIVILI.

R. I. A. DU PONTET. 2s. 6d. and 3s.
De Belle Gallico. 2s. and 2s. 6d.
 Together, on India Paper, 7s.

CICERONIS EPISTVLAE AD FAMILIARES.

L. C. PURSER. 5s. and 6s.

CICERONIS EPISTVLAE AD Q. FRATREM, M.

BRVTVM, &c. L. C. PURSER. 2s. 6d. and 3s.

CICERONIS ORATIONES PRO MILONE. CAE-

SARIANA, PHILIPPICAE. A. C. CLARK. 2s. 6d.
 and 3s.

CICERONIS RHETORICA. TOM. I. A. S. WILKINS.

2s. 6d. and 3s.

HORATI OPERA. E. C. WICKHAM. 2s. 6d., 3s., and

4s. 6d.

LVCRETI DE RERV NATVRA. C. BAILEY.

2s. 6d., 3s., and 4s.

PROPERTI CARMINA. J. S. PHILLIMORE. 2s. 6d.

and 3s.

TACITI OPERA MINORA. H. FURNEAUX. 1s. 6d.

and 2s.

VERGILI OPERA. F. A. HIRTZEL. 3s., 3s. 6d., and

4s. 6d.

AESCHYLI TRAGOEDIAE CVM FRAGMENTIS.

A. SIDGWICK. 3s., 3s. 6d., and 4s. 6d.

APOLLONII RHODII ARGONAVTICA. R. C.

SEATON. 2s. 6d. and 3s.

ARISTOPHANIS COMOEDIAE CVM FRAG-

MENTIS. F. W. HALL and W. M. GELDART. TOM. I,

3s. and 3s. 6d. TOM. II, 3s. and 3s. 6d. Together, on

India Paper, 8s. 6d.

EVRIPIDIS TRAGOEDIAE. G. G. A. MURRAY.

TOM. I. 3s. and 3s. 6d.

PLATONIS OPERA. J. BURNET. TOM. I. 5s., 6s., and 7s.

TOM. II, 6s., 6s., and 7s.

PLATONIS RES PVBLICA. J. BURNET. 5s., 6s., 7s.,

and on 4to paper, for Marginal Notes, 10s. 6d.

THVCYDIDIS HISTORIAE. H. S. JONES. TOM. I,

3s. and 3s. 6d. TOM. II, 3s. and 3s. 6d. Together, on

India Paper, 8s. 6d.

XENOPHONTIS OPERA. E. C. MARCHANT. TOM. I,

(Historia Graeca), 2s. 6d. and 3s. TOM. II, (Libri

Socratici), 3s. and 3s. 6d.

NOVA ANTHOLOGIA OXONIENSIS. Translations into Greek and Latin
 Verse. Edited by ROBINSON ELLIS, M.A., and A. D. GODLEY, M.A. Crown 8vo, buckram extra, 6s.
 net.; on Oxford India Paper, 7s. 6d. net.

HOMER'S ODYSSEY. Books XIII-XXIV. Edited, with English Notes and
 Appendices, by D. B. MONRO, M.A., Provost of Oriel College, Oxford. Demy 8vo, cloth, 16s.

THE POLITICS OF ARISTOTLE. With an Introduction, Two Prefatory
 Essays, and Notes, Critical and Explanatory. By W. L. NEWMAN, M.A. In four Volumes. Medium
 8vo, cloth, 14s. net each.

A MANUAL OF GREEK HISTORICAL INSCRIPTIONS. By E. L.
 HICKS, M.A., Canon of Manchester, and GEORGE F. HILL, M.A., of the British Museum. New and
 Revised Edition, 8vo, cloth, 12s. 6d.

COLLATIONS FROM THE CODEX CLUNIACENSIS S. HOLK-
HAMICUS: a Ninth Century Manuscript of Cicero, now in Lord Leicester's Library at Holkham, with
 certain hitherto unpublished Scholia. Three Facsimiles, and a History of the Codex, by W. PETERSON,
 C.M.G., LL.D. (Anecdota Oxoniensia, Classical Series, Part IX). Crown 4to, paper covers, 7s. 6d.

THE PART OF RHEIMS IN THE MAKING OF THE ENGLISH
BIBLE. By JAMES G. CARLETON, D.D. Demy 8vo, cloth, 9s. 6d. net.

THE HARMONICS OF ARISTOXENUS. Edited with Introduction, Notes,
 and Translation, by H. S. MACRAN, M.A. Crown 8vo, 10s. 6d. net.

AN ELEMENTARY GREEK GRAMMAR. By the late JOHN BARROW
 ALLEN, M.A. Extra fcap. 8vo, cloth, 3s.

APPIAN, CIVIL WARS. Book I. Edited by J. L. STRACHAN-DAVIDSON, M.A.
 cloth, 3s. 6d.

Also published by HENRY FROWDE.

THE TEBTUNIS PAPYRI. Part I. Edited by BERNARD P. GRENFELL, D.Litt.,
 M.A., ARTHUR S. HUNT, D.Litt., M.A., and J. GILBERT SMYLY, M.A. With 9 Plates. (University
 of California Publications: Graeco-Roman Archaeology, Vol. I.) Crown 4to, paper boards, cloth
 back, lettered, 45s. net.

LONDON: HENRY FROWDE, OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

RICHARD CLAY AND SONS, LIMITED, LONDON AND BUNGAY.

